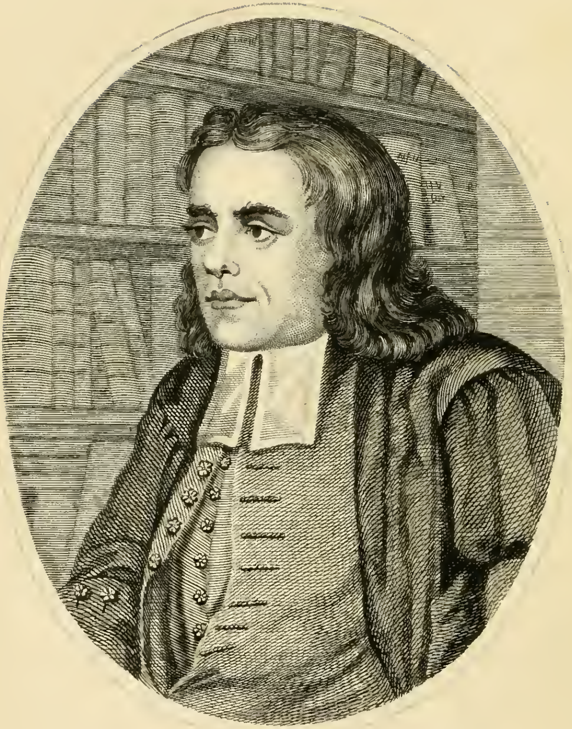
Library of Old Authors.



THOMAS HEARNE M.A. of Edmund Hall Oxon
Dyed X June MDCCXXXV

Reliquiae Hearnianae:

THE REMAINS OF

THOMAS HEARNE, M. A.,

OF EDMUND HALL.

BEING EXTRACTS FROM HIS MS. DIARIES, COLLECTED.

WITH A FEW NOTES.

BY PHILIP BLISS,

LATE FELLOW OF ST. JOHN'S COLLEGE, NOW PRINCIPAL OF
ST. MARY HALL, IN THE UNIVERSITY
OF OXFORD.

VOL. I.

Second Edition, Enlarged.

LONDON:
JOHN RUSSELL SMITH,
SOHO SQUARE.
1869.

TO THE

REV. BULKELEY BANDINEL, D.D.

KEEPER OF THE BODLEIAN LIBRARY.

My dear Bandinel.

YOU are certainly one of my *oldest Oxford acquaintance*, and if an uninterrupted intercourse from youth upwards, even to the decline of life, will allow me to use the term, among my *oldest Oxford friends*. You will remember the *commencement* of these volumes, and I cannot forget your often-repeated and half-reproachful smile at their *cessation*: it now gives me great delight, at their *conclusion*, to associate your name with the publication, by requesting you to receive it.

Yours ever, most sincerely,

Philip Bliss.

St Mary Hall,
Jan. 1, 1857.

ADVERTISEMENT.

ABOUT forty years since, when a young Fellow of St. John's College, and intimately conversant with the Bodleian Library, the editor meditated, and partly printed, these Extracts from Hearne's Diaries. First, appointed to a post in the British Museum, then recalled to Oxford, and soon after elected to an important and laborious office in the University, the book, which had been suddenly stopped, was entirely abandoned; and although it had proceeded nearly to 600 pages, the editor never found opportunity to resume it, till within the last few months; when ill health, added to bodily infirmity, had induced him to resign his University office, and confine himself altogether to his duties at St. Mary Hall. So far, to account for the delay in publication, and the renewal of the project now.

In compliance with Hearne's practice, as well as with the literary taste of 1817 for *scarce* books, it was proposed to print only 150 small, and 50 large, paper, of these Remains; and the intention has been rigidly adhered to. At that time, every copy was

subscribed for; now, it is believed that not more than four or five of the originally proposed purchasers are living, and they have doubtless forgotten the matter altogether.

It may be questioned whether in these days of fast travelling[1] and cheap literature, two hundred purchasers of such a work as the present will now be found; but it is hoped that the Collectors of Hearne's Works, (to which this may be deemed a fitting Supplement,) the lovers of biographical minutiæ. of personal anecdote, of historical gossip, and, above all, of the local antiquities, habits and manners of the University, will here find somewhat of information and amusement, to make up for the smallness of the impression, and the consequent high price of the book. Certain it is, that under no circumstances can the Editor himself make a fortune by his speculation, and there is no prospect of his living to witness what Hearne records of one of his own publications, (namely, that having sold Leland's Itinerary for 2*l.* 5*s.*, it had risen even in his time to 12*l.* 12*s.*,) although he devoutly wishes a similar result to the purchasers of the Oxford antiquary's Remains.

JAN. 1, 1857.

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[1] See vol. ii. p. 216 for a sufficient proof that the note was written, and the sheet printed, before the introduction of the railroad.

RELIQUIÆ HEARNIANÆ.[1]

1705, *July* 4.

VETTIUS VALENS collected his *Anthologia* from divers old authors, now lost, which makes it so much the more valuable.[2] Dr. Bernard transcribed part of it for Huetius, who promised to print the whole work at Paris: but what hindered him I know not.

Mr. William Joyner told me, that Mr. Selden

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[1] See Appendix, No. I.

[2] *Vettii Valentis Anthologia Astrologica*, MS. in the Bodleian Library, among Selden's books (Arch. B. xix.) It is a fine MS. in folio, containing 292 pages, and it seems, by a letter from Sir Henry Bourgchier to Archbishop Usher, (publ. by Dr. Parr, Lond. 1686, fol. p. 322,) to have formerly belonged to the famous mathematician Dr. John Dee, to whom it came after the death of Christopher Longolius. This person procured the transcript at the expense of about 6*l*. 10*s*. as appears from the following note, written at the beginning of the MS. "Curavit "hunc librum describendum Christophorus Longolius precio "octingentorum sestertiorum nummum, hoc est vicenis aureis "ducatis. De Longueil." 'Tis thought by some, says Hearne, (vol. xvii. p. 192,) that this is the only copy of the valuable collection that is now extant, and that the other more antient copy, which belonged to Aldus, and from which Longolius got

writ the *Life of Fryer Bacon*, but he cannot tell where 'tis now. At the same time, he gave large encomiums of Mr. Milton, but denies that he died a Papist.

July 6. Dr. Mill's Testament, one of the best books of its kind ever yet done; yet he was not so accurate in collating the most ancient copies as could have been wished. He has now been eight years or thereabouts about his Prolegomena. When I first came to settle at Oxon, viz. Anno 1696, he was then upon his Appendix, and I helped him to compare several MSS. for that end.

July 8. Sir James Astrey tells me, he was employed by the University of Oxon to buy for them Dr. Isaac Vossius's study of books; and that upon their refusal to give the price which was demanded, Grævius procured the most considerable.

July 9. Just published, *The Memorial of the Church of England*,[1] a pamphlet in 4to. wherein divers in-

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this to be transcribed, is unfortunately lost. I remember Joseph Scaliger more than once mentions a copy of Vettius in his Epistles, and 'tis certain (from lib. ii. n. cxii.) that he intended to have set him out. Mr. Selden has given us two or three fragments of him in his book *De Dijs Syris*, and his edition of the *Arundelian Marbles*, and so has Salmasius in his treatise *De Annis Climactericis*, and Mr. Dodwell in his *Epistolary Discourse concerning the Immortality of the Soul.*

The latter writer told Hearne, that the latest note he found in the volume proved Vettius Valens to have lived in the time of Severus, he mentioning the death of a person whose nativity he accounts for in the year 200 after Christ. This however is erroneous, as in fol. 178, col. a, he takes notice of the death of Valentinian the Second in the 36th year of his age, by which he is brought down so low as the year 391.

[1] Few pamphlets occasioned a greater sensation in their day

trigues of a great minister of state are discovered, and the designs of the Whigs for destroying the church are manifested.

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than *The Memorial*; and for that reason I have inserted a few of Hearne's memoranda respecting its appearance. It was written by Dr. James Drake, a physician of much professional merit, and a man of learning and abilities. He was born at Cambridge in 1667; educated at Eton; admitted a member of Caius college March 20, 1684, where he distinguished himself both by his college exercises, and those performed in public for his bachelor's degree, which he took with considerable applause. After proceeding M.A. he repaired in 1693 to London; and receiving great encouragement from Sir Thomas Millington, then president of the college of physicians, commenced the study of medicine, took his doctor's degree in that faculty in 1696, and became a fellow of the college, and of the royal society. Whether Dr. Drake's impatience prevented his waiting the usual period for obtaining practice in his profession, whether his paternal fortune was too slender to support him without some additional resource, or whether he felt a natural inclination for politics and authorship, we have now no means by which to determine: certain it is, that, impelled by one or all of these motives, he commenced writer for the booksellers very shortly after his arrival in town. In 1702 he was called before the house of lords for a pamphlet in which he was supposed to reflect on king William, was prosecuted for it by the attorney general, and acquitted. In 1704, being disappointed at the non-performance of a promise given him, by some persons then in power, of an official situation, (I believe as commissioner of the sick and wounded,) and at the same time angry at the rejection of the bill "to prevent occasional conformity," Dr. Drake wrote the tract alluded to in the text. In this he was assisted by Mr. Pooley, the member for Ipswich, to whom he was indebted for the legal information it contains. No sooner did this tract make its appearance, than her majesty's ministers, who were not spared in the Memorial, made instant search after the author. The Queen noticed the production in her next speech to parliament, and both the houses of lords and commons addressed her majesty, requesting her to punish the author of so groundless and malevolent an assertion as that *the church was in danger under her administration*. A proclamation was accordingly issued, and a reward offered for the printer, who surrendered himself, and pretended to make what discoveries he could. These however amounted to nothing more, than that he believed three

July 11. Out of a MS. which Dr. Hudson borrowed of Sir John Osborn, containing divers curious things relating to the reigns of Edward II. and Henry V. Mr. Tyrrel tells me there are several curious things in it not taken notice of by any printed authors:

Te matrem laudamus, te dominam confitemur, te æterni Patris præelectam veneramur. Tibi omnes Angeli, tibi coeli et universæ potestates, tibi Cherubin et Seraphin humili nobiscum voce proclamant, Ave, Ave, Ave Maria, virgo Theothecos.[1] Pleni sunt coeli et terra majestate filii tui. Te gloriosam prophetæ pronunciant. Te pretiosam martires floribus circumdant. Te per orbem terrarum sancta confitetur ecclesia, matrem im-

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members of the house of commons were the authors, and that the manuscript was brought to him by two women, one with a mask on, the other "bare-faced," who agreed with him for printing 350 copies, which copies his anonymous employers sent for by four porters of their own. Improbable as this story was, it was all the house could procure, and Drake escaped detection, though not suspicion. Whilst these inquiries were pending, our author had the courage to engage in a weekly paper called *Mercurius Politicus*, and his opponents sought occasion to wreak their vengeance on him for some expressions made use of in this publication. He was accordingly prosecuted in the court of king's bench, but acquitted upon a flaw in the information, the substitution of the word *nor* for *not* proving fatal to the indictment. The government however brought a writ of error, and the continual harassment of mind and body to which he was exposed by these proceedings, added to some disappointments met with from certain persons of his own party, threw him into a fever, which soon terminated his existence. He died at Westminster, March 2, 1707. Dr. Drake wrote

The Sham Lawyer, or the Lucky Extravagant, a Comedy. Lond. 1697, 4to.

Commendatory Verses upon the Author of Prince Arthur and King Arthur. Lond. 1697.

Notes to Le Clerc's History of Physic. Lond. 1699, 8vo.

The History of the last Parliament. Lond. 1702, 8vo.

The Memorial of the Church of England. Lond. 1704, 4to.

mensæ majestatis, venerandam Dei sponsam marisque nesciam, sanctam quoque solamque gravidam spiritu. Tu regina ès coeli, tu domina es totius mundi, tu ad liberandum hominem perditum vestisti altissimum filium, tu vincendo mortis aculeo protulisti clarissimo vitam ex utero, tu ad dextram nati sedes dignitate matris. Te ergo quæsumus Angligenis subveni, quos pro dote propria defendisti, æterna fac cum sanctis ejus gloria numerari, salvum fac populum tuum domina, et a mortis peste dotem tuam libera. Et rege eos et extolle illos usque in æternum. Per singulos dies benedicimus te, et laudamus nomen tuum in sæculum, quæ cunctas hæreses sola interemisti. Dignare, domina laude digna, in fide firma nos custodire. Miserere nostri domina

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and 1711, 8vo. The last with a preface giving some account of the author.

A paper in the Philosophical Transactions, entitled, *A Discourse concerning some Influence of Respiration on the Motion of the Heart, hitherto unobserved.* Phil. Trans. 1702, No. 281.

Mercurius Politicus. Lond. 1706.

A new System of Anatomy. Lond. 1707, 8vo. Published after his death by Dr. William Wagstaffe. second edit. 1717, in 2 volumes, with an Appendix printed in 1728, 8vo.

Dr. Drake also translated Herodotus into English; but this has not been printed: and he wrote a prefatory dedication to *Historia Anglo-Scotica: or an Impartial History of all that happened between the Kings and Kingdoms of England and Scotland, from the beginning of the Reign of William the Conqueror, to the Reign of Queen Elizabeth.* Lond. 1703, 8vo. Which book was burnt by the hands of the hangman at Edinburgh, and is now become of rare occurrence. And he prefixed a long preface to a new edition of the well known libel called *Leicester's Commonwealth,* which he supposed he was then printing from an old MS. for the first time, under the title of *Secret Memoirs of Robert Dudley, Earl of Leicester, Prime Minister and Favourite of Queen Elizabeth.* Lond. 1706, 8vo. See farther under Novemb. 5.

There is a good portrait of Drake engraved by Vandergucht, (Tho. Forster delin.) which represents him as a very handsome man.

[1] Quære Θεοτόκος, i. e. Deipara.

mater misericordiæ. Fiat misericordia filii tui domina super nos ope tua qui clamitamus illi. In te domina speramus, non confundamur in æternum.—

This is the conclusion of the book, being the last chapter of an anonymous piece concerning the Acts of Henry V. The contents of this hymn are thus worded: *De Hymno a gente Anglorum cantando ad laudem Dei genitricis Mariæ. propter gloriosam expeditionem Regis Henrici quinti et pro successu Regni Angliæ dotis suæ, quæ cunctas Hæreses cum Hæresiarcha Johanne Oldecastel suis precibus interemit.*

July 12. The messenger of the press is ordered to discover, if possible, the author, printer, and publisher of *The Memorial of the Church of England*, there being several things in it which give great offence at court:[1] whilst those of the other side are winked at, as *The History of the Court of Poland*, &c.

Mr. Wotton, who wrote the *Essay upon Ancient and Modern Learning*, was entered at Cambridge in the ninth year of his age.

July 13. Dr. Wallis in a spare leafe, before a 4to book of tracts which (with another in 8vo) he gave to the Bodlejan Library, hath inserted, under his own hand, the following memorandum:

George Keith, a Scotch-man, (the author of those tracts contained in this volume, in 4to, and of those in

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[1] And very justly. The government was indeed so determined upon the suppression of the book, that a bookseller having reprinted it *with an answer, paragraph by paragraph*, all the copies were seized immediately. This was about the same time that Hearne wrote the memorandum above.

another volume in 8vo,) was, for sometime, himself a *Quaker*, (and a preacher amongst them;) induced thereunto by the Quakers' great pretensions to a more than ordinary degree of piety and spirituality, and a *light within*, which they pretended to be a sufficient and infallible guide. And did distinguish themselves from others, by divers affected singularities, such as these, not to use the words, *you, your*, (with relation to a particular person,) but *thou, thee, thine;* not to use the words, *yes* and *no*, but *yea* and *nay;* not to use the titles of *master, lord*, and the like, as savouring of pride and ambition; not to wear in their apparel, *lace, silks, gold* and *silver*, as savouring of vanity; not to salute any, by *pulling off the hat*, or like gestures; not to *strike*, however wronged or provoked, as pretending to greater meekness and patience; not to join in our publick worship, as not spiritual enough, but in separate meetings of their own, with other the like affectations.

But when he was better acquainted with them, he found that they did (under divers uncouth and affected expressions) entertain many gross and erroneous tenets, inconsistent with the fundamentals of Christian religion, and destructive thereof. He did therefore endeavour, for some years, (by arguments, perswasions, and books written for that purpose,) to reduce them from those erroneous principles, (which by the craft and subtiltie of some of their leaders, with the ignorance and simplicity of their followers, they had entertained,) and did prevail with divers of them, so far as to divide from the rest of the Quakers, to disclaim their gross opinions, and meet separately from them; and were called (by way of distinction,) *the reformed Quakers.* And, after some time, he, with most of these, did return to the communion of the Church of England. And himself was ordained a Presbyter of the Church of England.

These small tracts, published on several occasions, I thought not amiss (that they be not lost) to gather to-

gether, and bind-up in these two volumes,[1] and put them into the Bodlejan Library; that, in future times, such as shall be inquisitive into such matters, may thence understand, what kind of people they are, who are now called *Quakers*. JOHN WALLIS D. D. Geom. Prof. Oxon. April 12, 1701.

Among the testimonies for the antiquity of Oxford before King Ælfred's time, may be added what Thomas Gulielmus says in Chron. Brit. viz. *Pherychtiand ordh yn trigo yn Rhydychen cyn gwneithyr O Alphred yscol yndhi*; i. e. that chymists dwelt at Oxford before Ælfred built a school there.[2]

July 14. 'Tis said the Duke of Buckingham is author of the pamphlett called *The Memorial of the Church of England*, and that he has sent to the lord treasurer (Godolphin) to desist from making any farther search concerning that particular, being ready at any time to defend what he has said in it.

Mr. Stratford, chaplain to the House of Commons, made one of the Canons of Christchurch in room of Dr. Ratcliff deceased. He took his Dr. of Divinity's Degree upon that account this Act Term. Dr. Ratcliff left all he had, being between two or three

[1] These two volumes are now marked 8vo. A. 83, Th. and 8vo. F. 95, Th. In the same library is another volume of tracts by this voluminous writer, given by the author himself. (4to. U. 73. Th.) "I give this book (saith he) with the following "small treatises to the Bodleyan Library in the University of "Oxford, there to remain as a testimony I have given to the "true doctrine and faith of the Christian religion, against the "vile errors asserted by some of the great leaders among them "called Quakers, directly opposite to the true Christian faith "and doctrine. GEORGE KEITH."

[2] See the Additions to the x[th] chapter of Dr. Plot's *Natural History of Oxfordshire*; second edition, Oxford, 1705, page 366.

thousand pounds in money, besides other wealth to the college.

A gentleman of New College tells me there is leather money to be seen in that college, being some of that which was put in the Treasury chest by the Founder himself; and that the like is to be seen at Winchester. This I never heard before, and (I think) is not credible.

Just published, a second edition of Dr. Plot's *Natural History of Oxfordshire*, by Mr. J. Burman, Master of Arts of University Coll. son-in-law to the Docter. 'Tis four shillings dearer to the subscribers than the former edition, though the additions make but two sheets more. 'Twas expected several particulars, wherein the Docter was found to be mistaken, should have been left out, but there is hardly anything omitted that appears in the former edition; and those improvements which are made are very inconsiderable. I believe it might have received great additions from Mr. Antony à Wood's papers in Museo Ashmoleano, particularly from his collections concerning many towns in Oxfordshire, contained in a folio volume. He has also a volume in folio concerning the antiquities of the town and city of Oxon, which I have looked into, and judge it to be very useful for such a work.

July 15. The Master of University Coll. shewed me a letter from a non-juror complaining very much of the hard usage of the Jacobites from some chief members of the university, who have presented them to the Bishop. Mr. Parker is said to have divers papists whom he instructs in Jacobite principles. The

Master seems to be concerned at this, as thinking 'twill do them more hurt than anything else.

At the end of the master's copy of the *Athenæ Oxonienses* is a testimony in MS, that Mr. Wood died in the Communion of the Church of England, and that there was no papist came to him during all the time of his sickness. He received the Sacrament from Mr. Martin of Hart Hall, for whom he seemed to have a very good opinion.

July 16. On Thursday last (Jul. 12) died Titus Oates, the sham Salamanca Doctor.

Will. Baldwin's last part of *The Mirrour for Magistrates*. Lond. 1574, 4to. D. 20, Th. Bibl. Bodl. Here are several things of note to be consulted by those who write of English history.

July 17. Mr. Rich. James (the antiquary) to his printed pieces, which he gave to the public library, has prefixed these verses in MS.

Deere God, by whome, in dark wombes shade,
I am to feare and wonder made,
Learne me what parte I am to beare
On this world's stage and theatre.
Miters and croziers are no things
That give to my ambition wings;
For this I neare did Mammon woe,
Nor flatter one great lord or two:
But with a simple diet fed,
Scarce cloath'd, and friended with a bed,
I was content, in middle rancks
Of meaner sorte, to view the prancks
And feates of men more active, who
Are better pleas'd in what they doe
Than I, who skeptiklye scarce dare

Of beare, of lyon, or of hare,
Or the worse race of malepard,
Loud speake what I have seen or heard.
Yet thrice I have bin hal'd before
Our ephorismes of state, full sore
Against my will. And sure I must,
Before to tiring-roome of duste
I turne, instruct some scene, and give
My name to storie whilst I live.
Then whether on Italian stage
Or English, free or forc'd, I rage,
Or steale a silent parte, let be
Dear Lord, my soul's rest ever free.
As of Calanus,[1] let none saye

[1] Scriptores rerum gestarum Alexandri Magni, CALANI Indi, in philosophiæ studiis magni nominis, mentionem faciunt. Qui, persuasu Taxilis regis Indiæ, Alexandrum secutus, tandem miro mortis genere seipsum interfecit. Cum enim lxxiii annos absque ullo morbo vixisset, dolore alvi correptus in Perside, finem vitæ suæ adesse conjectans, ne longo morbo perpetua vitæ felicitas contaminaretur, neve multis medicorum pharmacis foret excruciandus, Alexandrum rogavit, ut sibi pyram construi, cumque ascendisset eandem incendi juberet. Rex hominem ab horrendo incepto posse deterreri sperans dissuadere cœpit. Verum quum eum fixum atque immutabilem in sententia permanere, nec in vita retineri posse videret, pyram secundum CALANI voluntatem extrui permisit. Quo delatus equo, adoratis patriis numinibus, Macedonas prehensis manibus rogavit, ut illum diem læti cum rege potantes exigerent, quem paullo post Babylone se visurum dixit. His dictis pyram ascendit alacriter, atque membris decore compositis, eo quo resedit gestu perpetuo conservato, occubuit. Incensa pyra, tubæ insonuere, totusque exercitus clamores in cœlum sustulit, haud secus atque in prœliis fieri solet. Elephanti quoque horrendum infremuerunt. Hæc de CALANI morte gravissimi scripserunt auctores, invicti animi ad quælibet dura constanter perferenda, singulare exemplum. *Christophori Brunonis Supplementum in* lib. x. cap. 1. *Quinti Curtii De Rebus gestis Alexandri Magni*; ed. Snakenburg, 4to. Lugd. Bat. 1724, pag. 757.

Arrian relates, that when CALANUS alone, of all the philosophers, consented to follow Alexander, his companions considered him as guilty of great rashness and folly, *in that he quitted the*

Truly of me another daye;
That I, well seene in antique lore,
Did other lords, then God, adore.

Composed by the author R. James; written with his own hand, and præsented to me, J. Rous bibli. by him, 1633.[1]

July 18. D. of Marlborough attacked the French in their lines, and forced them, on the 18th Jul. new style, with great bravery, taking a great number of prisoners, (several of which considerable officers,) besides a good number slain. Since that, by fresh letters, we have an account that the Duke has forced Louvain to surrender, killing 7000 of the enemy who opposed his march, and taking divers prisoners.

July 19. Several persons at London taken up on suspicion of being authors of the pamphlet called *The Memorial of the Church of England.*

July 20. The inscription on the tomb-stone of Dr. Trafles, Warden of New College, should have been

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only path of true happiness, and served another master than the Deity.—αὐτούς τε τοὺς σοφιστὰς λέγειν κακίζοντας τὸν ΚΑΛΑΝΟΝ, ὅτι ἀπολιπὼν τὴν παρὰ σφίσιν εὐδαιμονίαν, ὁ δὲ δεσπότην ἄλλον ἢ τὸν θεὸν ἐθεράπευε. *Arriani Expeditionis Alexandri* lib. vii. cap. 2, ed. Gronov. folio, Lugd. Bat. 1704, pag. 276.

I take this opportunity of correcting a mistake in Hoffman, (*Lexicon Universale*, folio. Lugd. Bat. 1698, p. 641,) who makes CALANUS *eighty-three* at the time of his death. The account given above by Buno is however corroborated by Diodorus Siculus, who expressly tells us that the philosopher was *seventy-three* years old—βεβιωκὼς γὰρ ἔτη τρία πρὸς τοῖς ἑβδομήκοντα &c. *Diodori Siculi Bibl. Historicæ* lib. xvii ed. Wesseling. folio, Amst. 1745, tom. ii. pag. 244.

[1] These verses were written when James was confined by order of the house of lords in consequence of his intimacy with Sir Robert Cotton.

thus, as he desired himself, *Hic situs est* RICHARDUS TRAFLES *humilis Peccator*.

Some say Dr. Drake is author of *The Memorial*.

July 21. *A short Declaration of the Mistery of Iniquity*. By Tho. Helwys,[1] 1612, 8vo. Given, I believe, (to the Bodleian,) by the author himself, who in a spare leafe at the beginning has added these words in writing:

> Heare o King, and dispise not ye counsell of ye poore, and let their complaints come before thee.
>
> The King is a mortall man, and not God, therefore hath no power over ye immortall soules of his subjects, to make laws and ordinances for them, and to set spirituall Lords over them.
>
> If the King have authority to make spirituall Lords and lawes, then he is an immortall God, and not a mortall man.
>
> O King, be not seduced by deceivers to sin so against God, whom thou oughtest to obey, nor against thy poore subiects, who ought and will obey thee in all thinges with body, life, and goods, or els let their lives be taken from ye earth.
>
> God save ye Kinge.
>
> Tho. Helwys.
>
> Spittlefield neare London.

July 24. *Index Librorum Prohibitorum et Expurga-*

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[1] The same author wrote,

1. *A short and plaine Proofe by the Word and Workes off God, that God's Decree is not the Cause off anye Man's Sinne or Condemnation. And That all Men are redeamed by Christ. As also That no Infants are Condemned*. Printed 1611, 8vo. no place, or printer's name. Dedicated to the Ladie Bowes.

2. *An Advertisement or Admonition unto the Congregations, which Men call the New Fryelers in the Lowe Countries*. 1611, 8vo.

torum, Jussu Bernardi de Sandoval et Roxas editus.[1] Matriti 1614, (4to. U. 46, Th.)

In a spare leafe at the beginning are these two following memorandums, written by Mr. Wanley, and Dr. Wallis,[2] *viz.*

Sept. 2. 1698.

Dr. Wallis told me that once a popish priest came to this library, when Dr. Barlow (afterwards Bishop of Lincoln) was library-keeper. They chanced to have some talk together about religion, and so of the Indices Expurgatorij, and the said priest flatly denyed that ever any *Index Expurgatorius* was printed at *Madrid*, but that the Calvinists of Geneva had fathered that lye upon them, and had counterfeited such an edition. Dr. Barlow thereupon shewed him this book, which was undoubtedly printed at Madrid, and had the names of several of the inquisitors written in it, who owned it from time to time, before it came hither. Upon which, the priest, being convicted, would fain have bought this book of the doctor, and proffered whatever he would ask for it, with an intent to destroy it, but could not corrupt the doctor.

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[1] The entire title of this very rare book is as follows: *Index Librorvm Prohibitorvm et Expvrgatorvm illmi ac rmi D. D. Bernardi de Sandoval et Roxas S. R. E. Presb. Cardin. Tit. S. Anastasiae. Archiepisc. Toletani Hispaniarvm Primatis Maioris Castellae Cancellarii. Generalis Inqvisitoris Regii Status Consiliarii. &c. Auctoritate et Ivssv Editvs. De Consilio Svpremi Senatvs Stae Generalis Inqvisitionis Hispaniarvm.*

[2] Hearne has himself added a third:

Aug. 22, 1707.

The Rt. Reverend Dr. John Moore, lately Bp. of Norwich, now Bp. of Ely, comeing this day to ye Publick Library, and, amongst other things, talking of Indices Expurgatorij, I brought down to his Ldship this book. He look'd it over very curiously, and read the two preceding memorandums: after which he told me that he had in his study an *Index Expurg.* printed at Madrid before this, but that the Letter was much worse, and that the Book in other respects was not so beautifull. Tho. Hearne.

Dr. Wallis afterwards made suit to the curators, that this book might be removed into a securer place, for fear of afterclaps, and the book was accordingly removed from among the Libri Theol. in fol. where it was chained, to the Th. in 4to. where I now found it: but I do not find herein such ample testimonys of several inquisitors owning it, tho' I perceive what is written on the back-side of the title-page; and at the bottom of the page, about 24 leaves from the end; and am therefore affraid, that some ill person has torn them from the end, where they might have been written upon the spare leaves.

N.B. The very letter shews that the book was printed in Spain. Consider the marks of the paper. H. Wanley.

I do very well remember that Dr. Barlow (since Bp. of Lincoln) when he was library-keeper at Oxford, did tell me the story above-mentioned; and that I did advise the removal of the book (which I do believe to be this individual book). There is now the names of two inquisitors intimated in the back-side of the title-page, to whom (it seems) it has successively belonged. But I do well remember that formerly there were divers others, which I guess to have been on the last leaf, which hath been torn out, as appears by some part of it now remaining.

Ita testor

Jon. Wallis, Sept. 15, 1701.

Dr. Wallis writ this at the request of Dr. Hudson, soon after he had been elected library-keeper in room of Dr. Hyde. There appears to have been two leaves torn out at the end, which will answer the spare leaves at the beginning.

July 29. The account of the life of Dr. Wallis was drawn up by Dr. Gregory, that of Mr. Ashmole and Dr. Plot by Mr. Lhuyd (of the Museum Ashm.) and that of Mr. Anton. à Wood by Dr. Wood of New

Coll. his nephew, all of which are inserted in the *Supplement to Mr. Collier's Dictionary.* If any one desires a farther account of Mr. Wood, he must consult the *Vindication* of him, written, as 'tis said, by Dr. Wood, and printed some years since, and another paper lately printed in answer to some part of Dr. Pope's Life of Bp. Ward.[1] Dr. Kennett has also writ an account of him, which I formerly saw in a spare leaf at the beginning of his copy of the first vol. of *Athenæ Oxon.* which Mr. Cherry then had in his hands. Who 'twas drew up the account of Mr. Lock's life in the said *Supplement.* I cannot yet tell, but I believe 'twas done by Mr. Tyrrel, who was his great acquaintance.

Dr. Prideaux, p. 177, of his *Life of Mahomet,* amongst the authors made use of by him—Eutychius's *Annals of the Church of Alexandria.* These were published at Oxford in Arabic and Latin by Dr. Pocock, A.D. 1656, at the charge of Mr. Selden; and this is the meaning of these words in the title-page, JOHANNE SELDENO CHORAGO, for he who was the *choragus* in the play, always was at the charges of exhibiting the scenes. And therefore Mr. Selden having born the expences of this chargeable edition, the most worthy and learned author of that version acknowledged it by those words in the title-page, which several having mistaken, to the robbing him of the honour of his work, as if Mr. Selden had begun the translation, and Dr. Pocock finished it, I cannot

[1] This was the "Appendix to the Life of Ward," printed immediately after the appearance of Dr. Pope's book. In this pamphlet the author is very severe upon Pope, and very justly so, for his treatment of Honest Anthony, whose great fault was that of never concealing what he believed to be the truth.

but do this justice to that worthy person now with God, as to clear this matter: for he needed no partner in any of his works. The translation was totally his, and only the charges of printing the book Mr. Selden's. Mr. Selden did indeed publish a leaf or two of that author, which he thought would serve his purpose to express his spight against the bishops of the Church of England, in revenge of the censure which was inflicted on him in the high-commission-court for his *History of Tithes*; but he made those slips in that version, that Dr. Pocock was not at all eased of his labour, by having that little part of it translated to his hands.

July 29. Mr. Wood almost finished a third volume of *Athenæ Oxon.* which he left with other papers at his death to Mr. Tho. Tanner, now Chancellor of Norwich, to be continued by him; but whether he will publish it or no I cannot yet tell. He has promised an edition of *Boston* and *Leland*, who wrote *De Scriptoribus Britannicis*. But I am afraid he will not make good his promise, though in a letter he sent lately to Dr. Charlett he told him he was continually drudging at it, and wondered any one should be so uncivil as to take the work out of his hands, the Dr. having told him that I had a design of printing *Leland* by itself.

Dr. Charlett shewed me a letter to-day of Sir John Packington to Dr. Lloyd, Bishop of Worcester, writ in June last, wherein he declares his resentment of the aspersions cast upon him by his lordship, as being a drunken, debauched person; which he could have the more easily pardoned provided he had not spoke ill of his ancestors, who, 'tis

well known, deserved well of the Church of England. The Dr. tells me that he spoke with one who had seen the original copy of *The Whole Duty of Man*, which was my old Lady Packington's own handwriting.

July 30. Out of a letter which Dr. Charlett received from Mr. Wanley:

I beg to know whether in the publick library there be a book printed in quarto, with these words in the title-page, SACRÆ BIBLIÆ TOMVS PRIMVS, IN QVO CONTINENTVR, *Quinque Libri Moysi, Libri Josuæ, et Judicum, Liber Psalmorum, Proverbia Salomonis, Liber Sapientiæ, et Novum Testamentum* IESV CHRISTI; at the end this inscription, LONDINI, EXCVDEBAT THOMAS BERTHELETVS REGIVS IMPRESSOR. ANNO MDXXXV. MENSE IVL. And if there be this book, whether there be also the second tome? I ask this question, because I take King Henry VIIIth to have been the editor of it, and to have written the preface at the beginning of the book, wherein the remaining parts of Scripture are promised to be printed in the second tome, which 2d tome I have not as yet seen. I want also to know whether bishop Burnet in the year 1535, or Mr. Strype, do mention any such book of that king's own edition, for I have not their books by me to consult.

The Bible above mentioned is not in the Public Library.[1]

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[1] Although Hearne had not discovered a copy of the *Bible* inquired after by Wanley, at the time he wrote this note, it was certainly in the Bodleian, where it stands amongst Selden's books, 4to. B. 1, Th. BS. It is briefly referred to by Herbert, in Ames i. 425, and by Dibdin in his *Typographical Antiquities* iii. 291, but neither of these gentlemen appears to have inspected the book. The Bodleian copy wants both the title and the preface quoted by Wanley. It commences with "Tabvla

Aug. 4. Out of another letter Dr. Charlett received from Mr. Wanley, dated Aug. 1, 1705.

I am not surprized that the edition of the Bible I mentioned is not in the library, nor mentioned by our reformation writers, for 'tis not mentioned by any of the catalogues of our old books, which catalogues have been thought very comprehensive and exact. The preface or dedication (which is PIO LECTORI, not to any particular man) persuades me that the King was the editor, for amongst other passages therein, I observe these; *Probe nosti quemadmodum Dominus Deus noster, de cujus verbis seu scripturis agitur, imperaverit, ut rex postquam in regni sui solio sederit, legem Dei sibi describeret, et habens secum, legeret omnibus diebus vitæ suæ: quo disceret timere Dominum Deum suum, et verba ejus custodire. Nos itaque consyderantes id erga Deum* officii nostri, quo suscepisse cognoscimur, ut in regno simus sicut anima in corpore et sol in mundo, utque loco Dei judicium exerceamus in regno nostro, et omnia in potestate habentes quoad jurisdictionem, ipsam etiam ecclesiam vice Dei sedulo regamus ac tueamur: *et disciplina ejus sive augeatur aut solvatur*, nos ei rationem reddituri simus, qui nobis eam credidit, in eo Dei vicem agentes, Deique habentes imaginem: *quid aliud vel cogitare vel in animum tam inducere potuimus, quam ut eodem confugeremus, ubi certo dicendum esset, nequid aliud vel ipsi faceremus, vel faciendum aliis præscriberemus, quam quod ab hac ipsa Dei lege ne vel transversum quidem digitum aberrare convinci queat?* Et licet sacerdotes bene multos habeamus, profecto (sit Deo gratia) nihil inidoneos ad id præstandum ac rite complendum, quod populi nostri necessitas in

Historiarvm," occupying two sheets, in fours; after which, "Liber Genesis, Hebraice Beresith," on sign. A. The New Testament commences on the reverse of Xx. iii col. b. The volume, exclusive of the table, contains seventy-five sheets, in fours, or 303 folios regularly numbered, and one blank leaf at the end. The translation is that of the Vulgate.

spirituale sui regimen expetierit: nostra tamen nihilominus interesse judicavimus, ut ipsam Dei legem ipsi tanquam in sinu gestemus, qua continue pervisuri simus uti tam plebs ipsa quam spirituales patres ejus utrique quod debeant fideliter ac vigilanter adimpleant. *Oculi quanquam Dei dono satis adhuc acuti, quia tamen a solito (quod per ætatem assolet) acumine nutare poterunt, literam adaptavimus nostro judicio magis oportunam atque ocellis perviam: licet elegantiores ac plausibiliores alie fortasse judicabuntur, quibus hec ut in una aut altera recedat, at in ceteris multo magis applaudit. Voluntas enim erat, eas vet. instrumenti scripturas cum evangelicis compingendi, in quibus hystoria humane vite, cum preceptis, moralibus doctrinis, debitisque vivendi formulis magis exprimitur. Hic vero libellus quem tantopere in deliciis habere constituimus, nobiscum omnino vel hospitari vel cohabitare debet.*

The first of these paragraphs does, I think, sufficiently shew it to be the king's, since those words fit no other person. The same, and the last, shew his main design in printing this edition, tho' I wonder he should leave out *the Son of Syrach* in this his first tome. The second acquaints you with the state of his eies about the 26th year of his reign, which is not commonly taken notice of, and it likewise seems to infer, that spectacles were not then in England, since the King must have his Bible printed with a gross letter for his private use: as I suppose that the bibles, missals, breviaries, and other religious books, were written and printed at first in a large hand, for the use of old priests, and for other antient people of the laity, who generally are the most devout. This book has a large index before it, and if to be valued according to its rarity, might bring me a very great sum, but as 'tis mine, I will not sell it. I hope Mr. Hearne will acquiesce in my reasons for ascribing the Bible to King Hen. 8.

Aug. 3. Yesterday came to the library some gentle-

men of Hamburg, amongst whom was Mr. Pritius, a superintendent in those parts, who brought a letter to Dr. Hudson from Mr. Fabritius, with the first vol. of his *Bibliotheca Graeca*. Amongst other things in the letter, he mentioned that he had heard that Dr. Hody was dead, which I suppose some body had related to him as a jest upon his book, which is very insipid.

Letter from Fabricius to Dr. Hudson.

Clarissimo et doctissimo Viro Jo. Hudsono S. P. D. *Joh. Albertus Fabricius.* Ecce tibi, Vir præstantissime, volumen primum Bibliothecæ meæ Græcæ, qualecunque meæ erga te observantiæ testimonium. Qui illud tibi offert Vir Reverendus Jo. Georgius Pritius, Superintendens Schleusensis tua non indignus benevolentia et a multis mihi prædicata humanitate, viris Angliæ vestræ, beatæ insulæ, eruditis atque in his tibi illorum neutiquam postremo cupit innotescere. Jam annus propemodum effluxit cum per alium quendam mitterem ad te specimen Eunapij mei, nondum ad umbilicum perducti, et gratias simul agerem pro jucundissimo tuo Geographorum Græcorum munere, et longe ultra meritum meum benevolentissima et honorificentissima mei mentione a te facta. Interim alteras literas a te accepi e quibus dubitandum mihi esse intellexi an priores meæ ad te pervenerint, quod eo potissimum nomine valde doleo, quod ita per bene longum temporis videri tibi debui parum gratus humanitatis tuæ et benevolentiæ, quam semper feci maxime, æstimator. Incomparabili viro H. Dodwello pro dono eximio eruditæ et piæ paraneseos suæ gratias meo nomine dici pervelim conceptissimas, cum voto prosperæ valetudinis, ad rei literariæ majus subinde incrementum. Ad Grabium quoque vestrum et Neocorum viros clariss. literas dare me memini per eundem qui Eunapium tradere tibi debuit, H. W. Ludolfi in itinere comitem, sed a neutro, forte quia

itidem non redditæ sunt, hactenus tuli responsum. Nescio an ad vos perlatus sit liber Antonij Van Dale medici ac philologi Harlemensis scriptus contra historiam Aristeæ, in cujus præfatione ægro legi animo Humfredum Hodyum vestrum ad plures abijsse. Itane est, quæso te? an falsa potius fama Antonio imposuit? pluribus enim exemplis mihi constat, defunctis cis mare accenseri, et accensitos a pluribus jam annis, qui etiamnum beneficio divino vitali aura perfruuntur. Quod superest, firmam valetudinem prosperitatemque ad præclara quæ moliris bono publico ingenij divitis et eruditionis tot egregijs documentis jam testatæ monumenta perficienda, toto animo apprecatus, amori ac benevolentiæ me tuæ commendo. Scripsi Hamburgi 4 cal. Julii, anni Christiani CIↃDCCV.

Aug. 13. Mr. Baron Price, who sate on the crown-side at the assizes at Winchester, gave an extraordinary fine charge to the grand jury, in which, amongst other things, he took notice of the fanatick party, in the libells, &c. cast on the Church of England, and reminded them, that the present liberty which they enjoyed was purely the effect of the bounty of the Church of England. This is the brave Britaine that so strenuously opposed in the late reign the grant of the principality of Wales to a Dutch man.

Aug. 21. Yesterday Dr. Mill sent me a *Testimonium* to be signed for Cyprian and Paul Appia, Vaudois, that they may be admitted into Holy Orders. But whereas they never lodged, nor conversed with any in Edm. Hall (at least not to my knowledge) I returned it again without giving my hand. The Bp. of Worcester has maintained them for some time, and now designs to put them into orders, being moved to it by Dr. Mill, who does not consider that 'tis not canonical, they

having not been ever of any university before they came hither; and though they did sometimes receive a lecture from one in Edm. Hall, yet they were never either of that house or any other in this university as members, and therefore ought not to claim the privilege of university men. Besides 'tis not three years since they had first lecture from the said person, being admitted into the Publick Library Apr. 11, 1704, a little before which they agreed about a lecture.

Aug. 22. The true title of the MS. which Mr. Hoffman thought contained some *Homilies* of Jacobus Nisbenus is, as he has found out since, *Codex Sermonum in dies Festos, Dominicos, aliorumque generum Domini Doctoris Jacobi Episcopi Bathanæi in Syria, cum paucis quibusdam S. Ephræmi.*

Mr. Swift, author of *The Tale of a Tub.*

In Bibliotheca Bodleiana inter MSS. codices super D. Art. num. 86, est liber bene magnus rythmis Anglicanis tractans de oratione Dominica, ejus septem petitionibus, septem donis spiritus sancti, septem peccatis mortalibus, septem virtutibus, septem beatitudinibus, et septem *aureolis* seu præmiis; cujus principium est, Almizty God in trinité, In Jerome ac persones pré. Præmittitur toti libro minio perscripta hæc notatio. Anno Doĩ. 1384 compilatio ista hoc modo Cantabrigiæ erat examinata unde à quodam sacerdote ad ligandum ibid fuit positas à quibusdam scolaribus diligenter erat intuita atque per lecta. Et cancellario universitatis ejusque concilio præsentata, propter defectus et hæreses examinanda, ne minus literati populum per eum negligenter fallant, & in varios errores fallaciter inducant. Tunc jussu cancellarii coram eo ac toto concilio universitatis per 4 dies cum omni studio ac diligentia fuit

examinata, atque in omni collegio undeque comprobata. Die quinto omnibus Doctoribus utriusque juris et mr̃is Theologiæ cum cancellario dicentibus et affirmantibus eam de sacris legibus ac libris divinis bene ac subtiliter tractatam et ex auctoritate omnium doctorum sacræ paginæ sapienter allegatam, id est affirmatam, necnon et fundatam. Ideo quicunque fueris, ô lector, hanc noli contemnere quia sine dubio si aliquo defectus in ea inventi fuissent, coram universitate Cantabrigiæ combusta fuisset.

Yesterday Mr. Gilby, Bach. of Law, Fellow of All Souls Col. and one of the proctors in the Vice-Chancellor's court, died of a consumption, which he said a little before he died he thought verily to have proceed from a piece of cherry stone which some time since went down his wind-pipe, and caused a corruption in his lungs.[1] Which though it might be one cause, yet 'tis said the chief was hard drinking. He is reported to have been a person of parts and some learning.

Dr. William Healey, Dean of Chichester. His brother, Bach. of Arts, lately of All Souls Col. is præbendary of the same place, and I am told is reckoned a celebrated preacher in London.

Aug. 26. Mr. Lesly, in his *Discourse against Marriages with those of different Communions*, p. 50, attributes the mischiefs which befell King Charles I. in a great measure to his marrying a Popish lady. This tract of Mr. Lesly's seems, from several passages in it, about the bishops deprived by King William, and one concerning Sir Hen. Spelman's *History of*

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[1] I have been since informed that his throate was cut by some atheisticall people of the college.

Sacrilege, to have been written for the Jacobites, notwithstanding he says, the substance of it was preached at Chester, before the revolution. From pag. 59, he seems to insinuate, that when all the present dissenting bishops are dead, those who are against such as have been substituted in their places will not submit, but will joyn to forreign bishops, who are against the depriving of bishops by the civil magistrate. In pag. 59 he clears the objections offered about our English Reformation, because of the lay-power employed in it from the Pope's unjustly pretending to a universal and unlimited supremacy, and his imposing upon us things sinfull and heretical, which make a separation justifyable.

Aug. 29. In MS. NE. A. 3, 6,[1] *Mag. Thomæ Gascoigne sacræ Theologiæ Doctoris Oxon. Relatio de Decollatione Ricardi Scroop Archiepi Ebor. facta 8° Junii* 1405 *jussu Henrici* 4[ti] *Judice Willō Fulthorp*, ubi, inter alia, sic scribit:

Et in quinta percussione collum archipræsulis super terram cecidit, et corpus super dexterum latus ad terram cecidit in tertia sullione, quinque enim erant sulliones seminatæ cum ordeo, et in terra ubi archipræsul decollatus erat fuit ordeum seminatum quod pridie in calamis admodum fusè apparuit, et pedibus conculcantium in die decollationis ejus penitus distractum erat, et eo non obstante in eadem æstate, absque novo semine, et absque opere humano Deus tale incrementum dedit supra communem usum naturæ, quod aliquis calamus quinque, aliquis calamus quatuor spicas ordei produxit. Et qui pauciores produxit, non minus quam duos calamos protulit.

[1] Nunc Auct. D. 4, 5.

Immediate post hanc narrationem, Langbain (in *Collectan.* vol. v. p. 56) aliam, quæ sequitur, adjecit, viz. "Huic affine admodum est quod fando a testibus "fide dignis accepi de agro quodam in Cornubia, ubi "prœlium commissum est inter partes regias sub "Rad. Hopton milite et parliamentarias sub dom. "Stamford anno Dom. 1643, viz. triticum an hordeum "eo in agro seminatum pedibus equorum homin-"umque penitus conculcatum autumno sequente "singulos fere calamos tres aut quatuor, alios sex, "septem, octo, novem, immo et decem spicas pro-"duxisse."

Sept. 2. The grand juries for London and Middlesex, the last sessions, presented *The Memorial of the Church of England* (whereof there is a *vindication* come out) as a dangerous pamphlett. But this is not at all to be wondered at, if we consider of what persons the juries consist, and who are the presenters.

'Tis said (Mr. Lesley) the writer of *The Rehearsal* is taken up for being author of *The Memorial*, and that he has given 1000 libs. bayle.

Sept. 4. It seems Mr. Lesley was taken up for being author of *The Memorial* upon an insinuation in one of the *Observators* written by Tutchin,[1] who was

[1] "Not all the glories of our illustrious Queen's reign are "able to brighten her throne, while two such notorious libellers "as Tutchin and Defoe are suffered, like privy counsellors, to "meddle with state affairs. They daily employ the press, "crowd the coffee houses, and give ignorant persons a wrong "notion of things. They raise the animosities which are so "frequent among us, and upheld by, I will not say what, party, "for giving nick-names make our differences wider, and who "knows when they will end." *Moral Reflections and Pleasant*

lately in Devonshire, and other western parts, on purpose to rake up all the scandal he could against the stanch members of the Church of England. Which being hinted to the judges, in one place (as they were on their circuit) he was forced to fly immediately.

The book called *The Memorial* was burnt last Saturday at the sessions house, by the hands of the common hang-man, and this week the same will be done at the Royal Exchange and Palace-Yard Westminster.

Reasons that Catholikes ought in any-wise to absteine from heretical Conventicles, (8vo. C. 95, Th.) The running title over every leafe is, *A Treatise of Schisme*.[1]

Remarks by a Gentleman of St. Peter's College in Cambridge, 12mo. Lond. 1707, page 71.

Earless, on high, stood, unabash'd, *Defoe*,
And *Tutchin*, flagrant from the scourge, below.

Dunciad, book ii. v. 133. In the reign of James the second he endeavoured to forward Monmouth's rebellion by a political pamphlet, for which Judge Jefferies sentenced him to a *flogging* through certain market-towns in the west of England. The punishment proved so severe, that, after the first infliction, he petitioned James the second *for the favour of being hanged*; but his prayer was not granted, and in revenge he lived to write a most virulent attack upon the memory of that unfortunate monarch. In 1705 Dunton calls him "the loyal and ingenious "Tutchin; the bold assertor of English liberties; the scourge "of the high fliers; the seaman's advocate; the detector of the "victualling-office; the scorn and terror of fools and knaves; "the nation's Argus; and the queen's faithful subject:" most of which appellations have reference to the titles of his pamphlets. He died in great distress, Sept. 23, 1707, aged 47. Upon what authority I know not, but he is called *Captain* Tutchin by Dunton whilst living, and afterwards, by an anonymous writer, in some verses on his death.

[1] There are two treatises on this subject and with this title, which have been confounded by most of the writers who take

Quære who the author? At the beginning is this memorandum in MS. "Wm. Carter hathe con-

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notice of them. The first, and that mentioned by Hearne, is *A Treatise of Schisme. Shewing, that al Catholikes ought in any wise to abstaine altogether from heretical Conuenticles, to witt, their prayers, sermons, &c. deuided into foure chapters, whereof*

1. *Conteineth sundry reasons to that purpose, grounded for the most part vppon Scriptures and Fathers.*

2. *Examples out of holy Scripture.*

3. *Examples out of ecclesiastical histories.*

4. *Answeres to the chiefe obiections.*

By Gregorie Martin Licentiate in Diuinitie.

Draci. Apud Iohannem Foulerum. 1578, 12mo. containing 90 folios, not numbered.

Of Gregory Martin an account will be found in Wood. He was born at Maxfield in Sussex; selected in 1557 by sir Thomas White to be one of the first scholars of his then newly founded college of St. John Baptist, in Oxford, where he took his degree of master of arts in 1564. He was soon after appointed by Thomas duke of Norfolk to be tutor to his children, and, as he says of himself, in a letter to his sisters, printed 1583, "as long "as his grace did prosper, I liued in his howse to my conscience "without trouble: when he was in the tower, and other men "ruled his howse, I was willed to receaue the communion, or to "depart—for a time I lay secretly in England, afterwards I "came beyond the seas into these catholicke countries, out of "schisme and heresie." He retired, it seems, first to Doway, where he became a licentiate in divinity, 1575; thence he repaired to Rome, and at length, settling finally at Rheimes, was professor of divinity in the English college there. He died October 28, 1582, and was buried in the church of St. Stephen at Rheimes; where a long epitaph, in Latin verse, was to be seen over his grave. This has been printed in Pitseus *De illustribus Angliæ Scriptoribus*, pp. 782, 3 edit. 1619.

Martin's *Treatise of Schism* gave great offence to the queen and her ministers; and not without good reason, for in the second chapter he plainly excites the females about her majesty's person to assassinate her. The passage complained of is as follows: "Judith whose godlye and constant wisedome if our "catholike gentlewomen woulde folowe, they might destroye "Holofernes, the master heretike, and amase all his retinew, and "neuer defile their religion by communicating with them in "anye smal poynt. She came to please Holofernes, but yet in "her religion she woulde not yeelde so muche as to eate of his "meates, but brought of her owne with her, and tolde him

fessed he hathe printed of theis bookes 1250. This was fovnde at Wm. Carter's, in his hovse at the

" plainelye, that being in his house, yet she must serue her " Lorde and God stil, desiring for that purpose libertie once a " day to goe in and out ye gate. *Non potero manducare ex his* " *quæ præcipis mihi, ne veniat super me offensio.* I maye not eate " of that which thou commaundest me, least I incurre Gods " displesure. Which her constancie (a wonderful thing to tel) " was the very means afterward, wherby she caried away his " head safely, the porters presupposing that she went forth (as " before) to pray to her God. He hoped wel to haue had the " company of her body, and so to possesse her altogether: but " God did so direct her religious mind, that she confounded him " and al his, not once touching of his meats: her good maid " waited vpon her al this time. And surely one constant " Judith shal easily make many like seruaunts, a thing much " to be wished, for the catholike bringing vp of yonge gentle- " women, who otherwise are in daunger of Holofernes and his " vngratious ministers." (*Sign. D. ij.*)

Although this book was, according to the title, printed in 1578, it was not till five years after, that its general tendency and peculiar design seem to have excited the indignation of Elizabeth's government. The copy noticed by Hearne as wanting the title was the identical copy seized at Carter's; and as it is precisely similar, even in the most minute points, to a copy in the Bodleian already described as containing a title-page and preface, we may suppose that it was one sent over by Cardinal Allen to furnish materials for a reprint in England, and that the whole of Carter's impression was seized at the same time, and immediately destroyed.

The intended republication of Martin's *Treatise of Schisme* was productive of fatal consequences to Carter the printer. Stowe tells us, that "on the tenth of Januarie,* at the sessions

* Strype, *Annals of the Reformation*, iii. 281, erroneously says, that he was executed on the 10th, but Stowe's account is corroborated by a very rare tract printed by the Catholics in 1612, and 1614, 12mo. entitled, *Catalogus Martyrum pro Religione Catholica occisorum*; where the following extract will be found at p. 32. "Anno 1584, Gulielmus Carterus Typographus " Londinensis, qui librum D. Gregorii Martini impresserat, quo " probatur non posse Catholicos in Anglia precibus hæreticorum " interesse, occisus est Londini 11 Januarij." It is singular that Camden (*Annals of Eliz.* ed. Hearne, p. 411, and English edition, 1675, folio, p. 295), says the author never could be discovered.

Tower hill, wth the origenall coppy sent from Rhemes allowed vnder Doctor Allein's oone hande and nayme

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"holden in the justice hall in the old Baily of London, for gaole "deliuerie of Newgate, William Carter of the citie of London "was there indicted, arraigned, and condemned of high treason, "for printing a seditious and traiterous booke in English, "entituled, A Treatise of Schisme: and was for the same "(according to sentence pronounced against him) on the next "morrow drawne from Newgate to Tiborne, and there hanged, "bowelled, and quartered." (*Annales of England*, 4to. Lond. 1592, page 1190.) And cardinal Allen declares, that previously to his execution he "was examined upon the racke vpon what "gentlemen or catholique ladies he had bestowed or intended "to bestowe certaine bookes of prayers and spiritual exercises "and meditations which he had in his custodie." (*A Trve, sincere and modest Defence of English Catholiques,* 8vo. without place or date, page 11.)

After the extract already given, the reader will with difficulty believe, that the Roman Catholic historian Dodd, in his account of Gregory Martin and of his *Treatise of Schism*, has this assertion: "There is no passage in it relating to Judith and Holo-"fernes, nor do we find any thing in all his works that can give "occasion to suspect him." (*Church History of England*, part iv. page 122.)

The second treatise on this subject is that written, as has always been said, by father Persons; *A brief Discovrs contayning certayne Reasons why Catholiques refuse to goe to Church. Written by a learned and vertuous man, to a frend of his in England. And dedicated by I. H. to the Queenes most excellent Maiestie. Imprinted at Doway by Iohn Lyon,* 1580, *with privilege*, 12mo. containing 70 folios, title and dedication 16.

It is with this tract, written, as there is every probability, by Persons, and dedicated by J. Howlet to queen Elizabeth, that Martin's treatise on the same subject has been frequently confounded. First, by Anthony à Wood, (Ath. Oxon. ii. 69,) who says that the *Treatise of Schisme*, for which Carter suffered, is, without doubt, the same which Possevinus ascribes to Persons; secondly, by Hearne; and lastly, by Herbert, in his *Typographical Antiquities*, p. 1204. Enough however has now been said, to prove that they were distinct works; and the curious reader may satisfy himself as to the truth of all the writer of this note has advanced, by referring to the original tracts, which are preserved in the Bodleian library, 8vo. C. 95. Th.—8vo. M. 115, Th.—and 8vo. M. 59, Th.

subscribed thus: Hic tractatus est plane catholicus et ñris inprimis hominibus hoc scismatis tempore pernecessarius. Ita testor

Gvillmus Allanus
sacre theologiæ doctor et professor."

Mr. Wood, *Athen. Oxon.* vol. i. col. 306, insinuates that 'tis Robert Parsons, the Jesuite, who certainly writ *Nine Reasons why Catholicks should abstain from heretical Conventicles*, if we may credit Ant. Possevin in *Apparat. Sac.* tom. 2, in Rob. Persons, which seems to be no other than this in Bodley's library, the title-page whereof is torn out, otherwise we could give a more full account of it.

Sept. 7. As they were digging the foundations for the church of All Saints in Oxon. soon after the old church fell down, they found the body of a man firm and entire after it had been buried about 150 years.

Sept. 8. The original author of the *Private Devotions*, which Dr. Hicks and Mr. Dorrington reformed, was Mr. Austin. Mr. *Bonnell's Life* was written by Mr. Wm. Harrington, who has published a new book of Mr. Bonnell's containing *Devotions* &c. which is recommended to the world by Mr. Jo. Strype, Mr. Sam. Palmer, &c. all whiggs. Mr. Bonnell himself, who is so recommended by these pharisaical people, was of the whiggish side.

Sept. 9. By letters which came in to-night, we hear that the Parliament met at Edinburgh the first, and that they went upon an union with England; upon

which D. Hamilton brought in a clause, that the commissioners for it should agree to nothing that should be derogatory to the fundamental laws, rights, privileges or honour of that kingdom; but it being put to the vote whether it should be put to the other articles, it passed in the negative by four voices. After which, another clause was brought, whether the commissioners should be nominated by the Queen or Parliament, and, being put to the vote, 'twas carried for the former. By which it appears that the court party is too hard for that of the country.

Mr. Hoffman tells me, he has been at Padua, where he saw the monument of Livy; but that he believes all the inscriptions relating to him to be modern.

Sept. 14. I was told last night that in the great fire at London was burnt a MS. Bible curiously illuminated, like the historical part of the Bible in Bodley's archives, and that 'twas valued at 1500 libs.

In page 4 of Montfaucon is an inscription taken by the author at Arles relating to a victory of Charles the Great, not mentioned in any historian.

In page 5 is mention of D. Marcellus Tologus' *History of Arles*: Quære whether yet published.

In p. 6, of Paulus Nemansensis' *Antiquities of Nemansum.* Now preparing them for the press.

It seems the Non-jurors in Oxford receive the sacrament at Mr. Shelden's chamber at Christ Church, who finds all the necessaries for it. This Shelden is

nephew to Archbishop Shelden, and was some time since steward of this college.

Sept. 18. Ex Cod. Baroc. 26. Ἰώσηππος[1] ἐκ τοῦ λόγου ἐπιγεγραμμένου κατὰ Πλάτωνος περὶ τῆς τοῦ παντὸς αἰτίας. Περὶ τοπου ἐν ᾧ συνέχονται ψυχαὶ δικαίων τε καὶ ἀδίκων. *Josephi ex opere inscripto, contra Platonem, De Causa Universi, de loco in quo Justorum pariter et Injustorum Animæ continentur:* interprete Ger. Langbain.

Atque hæc quidem dæmonum sedes est. De inferis autem, ubi justorum pariter et injustorum animæ continentur, necesse est ut dicamus. Infernus ideo (sive Hades) locus est in rerum natura plane incultus, subterraneum specus, in quo lux mundi non resplendet: atque ideo locum hunc nullo lumine illustratum æternis tenebris horrescere necesse est. Regio hæc animabus pro carcere designata est, cui angeli custodes præfecti sunt, juxta sua cujusque opera debitas cuique pro more pœnas distribuentes. In hac autem regione locus quidam in recessu separatus existit, lacus ignis inextinguibilis. In quem nondum quempiam projectum novimus: præparatus tamen est in decretorium illum diem, ubi suspicienda justi judicij declaratio omnibus pro merito exhibeatur. Et injusti Deoque inmorigeri et qui opera vana manibus hominum fabrefacta idola, ceu Deum coluerunt, ut hujusmodi scelerum auctores ad æternum supplicium damnentur. Justi autem incorruptibili et indefectibili regno potiantur. Qui nunc quidem apud inferos conclusi sunt, non eodem tamen cum improbis loco. Unus siquidem est in hanc regionem descensus, cujus portæ archangelum una cum præsidio præfectum credimus; quam quidem portam ubi primum prætervecti

[1] Alii Caio, alii Hippolyto attribuunt.

sunt qui ab angelis animarum præfectis eo deducuntur, per eandem viam non ulterius procedunt. Sed justi in dexteram, angelis præfectis aliis facem præferentibus aliis à tergo hymnos decantantibus, in locum lucidum deducuntur. Ubi quotquot ab orbe condito justi fuere, vitam degunt, necessitate nulla constricti, sed bonorum quæ ibi conspiciuntur visione indesinenter fruentes, et novorum semper expectatione lætabundi; atque illa his præsentibus potiora judicantes. Et hic quidem locus non illis laborem creat, non lassitudinem: non illic æstus, non frigus, non tribulus: sed qui se coram conspiciendum præbet patrum justorumque aspectus molliter semper subridens, æternam post has sedes in cœlo requiem et resurrectionem expectantium. Hunc autem locum *Sinum* Abrahæ vulgo vocamus. Impii vero ab angelis tortoribus in sinistra rapiuntur, non illi quidem sponte sua procedentes, sed captivorum instar per violentiam tracti. Ad quos angeli præfecti munus suum obeuntes mittuntur, qui probris eos impetentes, et aspectu torvo increpantes, ad ima Tartari protruduntur. Quos inter agendum præfecti trahunt usque dum gehennæ propiores facti qui in proximis consistunt ebullientis aquæ murmur continuo exaudirent, neque ab æstus fumo immunes sunt. Ex hoc autem propiori intuitu tremendum illud et immane quantum flavum ignis spectaculum contuentes, præ futuri judicij expectatione obstupescunt, etiam nunc
tantum non
potentia puniti. Quin et illic etiam patrum chorum
. . . . . .
justosque prospiciunt, et ob hoc ipsum vel maxime tor-
in medio interjectum est
quentur. Ingens enim et altum chaos medios dirimit,
. . . .
quod nec pium quenquam compassione affectum admittat, nec impium transire ausum suscipiat. Atque hæc quidem de inferis historia sic se habet, ubi singulorum animæ usque ad tempus à Deo præfinitum cohibentur, qui tum resurrectionem omnium facturus est: non

animas in alia corpora transferendo, sed ipsa corpora resuscitando. Quæ cum vos Græci soluta morte videatis
jam tandem infidelitatem dediscere
fidem non adhibetis. Discite autem non credere desinere.
. . . .

Qui enim animam, ex Platonis sententia, ingenerabilem et immortalem a Deo factam credidistis, procedente tempore non diffidetis quin et corpus etiam ex eisdem elementis compactum potens sit Deus, vitam ei rursus largiendo, immortale efficere. Neque enim unquam de Deo dicetur, quod hoc possit, illud non possit. Nos igitur et corpus etiam resurrecturum credidimus: quod utcunque corrumpatur non tamen perditur: reliquias siquidem ejus terra suscipiens eas custodit; quæ seminis instar pinguefactæ et una cum fertilioribus terræ partibus subactæ refloreseunt. Et id quidem quod seminatur nudum granum seminatur, sed creatoris Dei jussu revirescens vestitum et ornatum resurgit; neque tamen prius quam inter mortuum dissolvatur et subigatur. Atque ideo resurrectionem corporis non gratis credidimus: quod licet propter inobedientiam illam primitus factam ad tempus solvatur, at in terram tanquam in fornacem de novo rursus formandum projicitur. Non quale antea resurrecturum, sed purum nec in posterum corrumpendum. Et sua cuique corpori anima reddetur, quo induta non ultra tristabitur, sed munda mundo cohabitans collætabitur; et exultatione plena resumet illud quocum in mundo juste conversata fuerat, et in omnibus operum particeps habuerat. Improbi autem nec in melius mutata corpora, nec a dolore et ægritudine aliena, nec glorificata recipient: sed quibus morbis gravati a vivis excesserant, et quales quales in infideli-
ad tribunal judicij sistentur universi.
tate sua fuerant, tales plane judicabuntur. Omnes enim
. . . .

justi pariter et injusti coram Deo verbo sistentur: illi siquidem omne judicium commisit pater atque ipse voluntatem patris exsequens judex comparet, quem

Christum vocamus. Neque enim qui apud vos Græcos, judices hic sunt Minos aut Rhadamanthus, sed quem Deus et Pater glorificavit. De quo a nobis alias distinctius actum est, in eorum gratiam qui veritatem investigant. Hic justum patris judicium in omnes exercens, unicuique secundum opera sua quod æquum est ordinavit.

ad sententiam

Cujus judicio omnes pariter homines, angeli, dæmonesque

. . . . .

hanc una vocem tollent, sic dicentes, justum est judicium tuum. Cujus acclamationis mutua hinc inde redditio utrique parti quod justum est infert: ijs qui bene fecerunt æternam fruitionem conferente judice, malorum vero cultoribus æternam pœnam distribuente. Atque hos quidem non extinguibilis ignis et indesinens manet, sed et vermis quidam igneus, non moriens, nec corrumpens corpus, sed interminabili dolore è corpore prorumpens perdurat. Non illos somnus in requiem coget, non nox solabitur, non mors supplicio liberabit, non affinium mediatorum consolatio juvabit. Neque enim justi jam ab ipsis ulterius videntur, neque digni sunt qui in memoria habeantur. Soli autem justi bonorum operum memores erunt, per quæ in cœleste regnum provecti sunt: in quo nec somnus, nec dolor, nec corruptio, nec cura, non nox, non dies tempore mensuratus, non sol ex necessitate per cœli orbitam cursu circumactus. Non angeli qui tempestatum spatia et cœli cardines ad vulgo notos humanæ vitæ usus dimensa disponant. Non luna deficiens aut crescens, aut vices temporum inducens: nec illa terram humectans, nec sol adurens. Non circumvolvitur Arctus; non venatur Orion: non vagus astrorum cursus numeros suos absolvit; sed terra calcatu facilis et Paradisi atria inventu haud difficilia. Non horrendus maris fremitus conscendentem prohibet quo minus pedibus calcet; nam et ipsum justorum gressus facile admittet: nec humore suo destitutum, nec firmitate sed per impressa leviter vestigia proculcatum. Non cœlum ab humanis incolis imparatum, nec qua illuc ascenditur

via impossibilis inventu. Nec inculta *jacebit* terra, nec tamen ab hominibus elaborata. Sed sponte sua fructus in ornamentum *universi* proferet; si quidem Dominus ita jusserit. Nulla ultra ferarum genitura, nec reliquorum natura animantium in prolem prorumpit. Neque enim homo jam ulterius gignit; sed justus piorum numerus indeficiens perdurat, una cum angelis et spiritibus Dei justis, et *Patre* verbi. Adeo ut justorum chorus virorum pariter et fœminarum ab omni prorsus senio et corruptione immunis permaneat, Deum hymnis celebrans, qui beneficio legum in vita recte instituta latarum, eos ad hoc status perduxit. Et cum his una universa etiam
toliet
creatio indesinentem proferet hymnum, *ut quæ* a corrup-
. . . . .
tione ad incorruptionem deducta, et spiritus lustratione glorificata, nullis necessitatis vinculis constricta tenebitur, sed in libertatem asserta per spontaneum hymnum, una cum angelis, spiritibusque et hominibus ab omni prorsus servitute liberatis, Creatorem suum celebrabit. Si ergo vos Græci his persuasi, terrenæ istius et quæstuosæ sapientiæ vanitati nuncium remittatis, nec circa dictionum argutias occupati intellectum vestrum in erroris semitam impellatis: sed inspiratis cælitus prophetis et divini verbi interpretibus aures vestros accommodantes Deo credatis, eritis et vos horum participes, et quæ futura sunt bona consequemini. Immensi cœli ascensum, et quicquid illic regni est aperte videbitis: et ea cognoscetis quæ nunc reticentur. Quæ nec oculus vidit, nec auris audivit, nec ascendit in cor hominis quæ Deus præparavit diligentibus se. Communis omnium finis continuo clamat. In quibuscunque tandem vos invenero, in illis etiam judicabo. Adeo ut etiam recte vitam instituenti, fine autem ingruente in vitium effuso, inutiles et frustra antea suscepti labores, ut qui deducta ad catastrophen fabula exors præmii dimittitur. Illi autem qui pejus etiam et discincte nimis antea vixerit, licebit postea pœnitentiam agenti de male exactæ vitæ

cursu diutius eo quod post pœnitentiam reliquum temporis spatio victoriam referre. Sed hoc ut fiat diligentia plurima opus habet: non aliter quam corporibus quæ diuturno morbo laborarunt dieta necessaria est, et major cura adhibenda. Forsan enim vix possibile est confertim et uno quasi ictu alimenta morbi præcidere. Sed per Dei potestatem, et hominum vicinitatem, et fratrum auxilium, et pœnitentiam synceram, et curam continuam felici tandem exitu emendatur. Optimum quidem est non omnino peccare, bonum vero et peccantem resipiscere; sicut optimum est semper sanum esse, bonum vero et post morbum revalescere. Deo gloria et potentia in secula seculorum. Amen.

Sept. 21. Last night I was with Mr. Wotton (who writ the *Essay on Ancient and Modern Learning*) at the tavern, together with Mr. Thwaites, and Mr. Willis. Mr. Wotton is a person of general learning, a great talker and braggadocio, but of little judgment in any one particular science. He told me, he had begun sometime since to translate Græves's *Rom. Denarius*, but had not finished, and could not tell whether he should ever perfect it.

Mr. Wotton told me, Mr. Baker of St. John's col. Cambridge had writ the history and antiquities of that college; and that he is every ways qualified (being a very industrious and judicious man) to write the hist. and antiq. of that university. He told me also, that he really believed Cambridge to be much later than Oxon.

Sept. 23. There was taken lately upon London Bridge, which has been attested before a publick notary, a paper containing the following words: *viz.* "This is to certifie all whom it may concern that "the Bp. of Sarum has received 5000 libs. for voting

"for occasional conformity, and that he is to receive "30000 libs. more, and the revenue of his bishop-"rick during life, whenever presbytery shall be es-"tablished in England, which he endeavours to have "effected, and 'tis feared that he will succeed in the "undertaking."

Sept. 28. *Mr. Wesley's Letter.*[1]

On my printing a poem on the *Battle of Blenheim*, I was sent for to London by a person of quality in January last, the duke of Marlborough having promised me a chaplain's place in one of the new regiments, and another honourable person greater favours. I had writt two books against the dissenters, at which they were very angry. The person who sent for me up told me, I must drop that controversy, and at last, that I must publickly, and in print, recant or palliate what I had writ against the dissenters. He added, that those people expected so many friends in the next house of commons more than they had in the last, that when they came to sit, they had resolv'd to call those to account who had affronted them. This had a contrary effect to what was expected. I left my fortunes in God's hands, and resolved to act according to my conscience, and as soon as I came into the country, to use what little interest I had in our election to serve those who were not likely to be partial to the dissenters. But before I would act, I was so nice as to write to coll. Whichcott, because there had

[1] Samuel Wesley, father of the celebrated John Wesley. The letter given above throws much light on the history of the writer, and forms a good supplement to the long accounts already given of him by Nichols, in his *Anecdotes of Bowyer*, v. 212, &c. and Chalmers, in the *General Biographical Dictionary*. Wesley was, at the time of writing the letter, rector of Epworth in Lincolnshire. He afterwards, in 1723, obtained the living of Wroot in the same county, (both in the gift of the king,) and held them till his death, which happened April 30, 1735.

been some intimacy betwixt us, giving him the reasons why I thought myself obliged to vote against him. This letter he expos'd, and his friends reported there was treason in it, after which I gave copies of it. They likewise threaten'd to write up against me, and throw me out of my chaplain's place, which the Duke had given me, and throw me into gaol, all which (I thank 'em) they have fully effected. I wrote to London to know why I was turn'd out, without knowing my accusation? My coll. Lepell answer'd, That a person of the first quality told him, 'twas for something I had published which was not approv'd of at court, and for having concern'd myself too much in some other matters. The first must be my books against the dissenters; the latter my acting in the election for my own county, which I thought I had as much right to do as any freeholder:—God be praised, these crimes were link'd together! After this, the friends of the new candidates, the dissenters and their adherents, charged me with preaching treason, and reported I was distracted; (where then was their mercy?) but, at last, were content to throw me into prison, according to their promise, for no great debt, to a relation and zealous friend of one of the new members. They knew 'twas sufficient to do my business, I having been thrown behind by a series of misfortunes.. My parsonage barn was blown down e're I had recovered the takeing my living; my house, great part of it, burnt down about two years since; my flax, great part of my income, now in my own hands, I doubt willfully fired and burnt in the night, whilst I was last in London; my income sunk about one half, by the low price of grain; and my credit lost, by the taking away my regiment. I was brought to Lincoln Castle June the 23d last past. About three weeks since, my very unkind people, thinking they had not yet done enough, have in the night stabb'd my three cows, which were a great part of my poor numerous family's subsistence. For which God forgive them. WESLEY.

There is a gathering making in the university for the relief of Mr. Wesley, to the great mortification of the fanaticks.

Sept. 29. The duke of Shrewsbury has written a letter to the bishop of Oxford (his couzin), that he has married an Italian lady of excellent accomplishments, that she is turned from the church of Rome, that he is comeing with her into England; and desires his Lordship that, when she is here, he would be pleased to give such arguments to her, as may settle and fix her in the Protestant religion.

Oct. 1. Mr. Wesley's letter has procured him very considerable benefactions not only in Oxford (where Magd. college has given him 30 libs. Jesus 16, and most of the rest proportionably) but at London and in divers other places, particularly my lord Nottingham (who is reckoned none of the most generous) has sent him 30 libs.

The justices, this sessions at Oxford, have given near 20 libs. to Mr. Wesley in consideration of his great distress.

Oct. 9. Out of Dr. Langbaine's Coll. vol. viii. pag. 88.

Jan. 23, 1617.

John Shurle had a patent from Arthur Lake, bishop of Bath and Welles and vice chan. of Oxon, for the office of *ale taisting*, and the makeing and assiseing of *bottles of hey:* in which place were formerly Ed. Prickett, before him Will. Indifferent, before him Will. Ellis. The office of ale taisting requires, that he goe to every ale brewer that day they brew, according to their courses, and tast their ale:

for which his ancient fee is one gallon of strong ale, and two gallons of small wort, worth a peny.

The hay botles are to be made according to the price of hey; and the weight allowed by the leet, which at this time (1640) is thus: good hay beeing 20s. a load, the peny botle ought to wey 3½lb.

Oct. 10.

On the Tack.

The globe of the earth on which we dwell
Is tackt unto the poles;
The little worlds, our carcasses,
Are tackt unto our souls.
The parson's chiefest business is
To tack the soul to heaven;
The doctor's is, to keep the tack
Tween soul and body even.
The priest besides, by office, tacks
The husband to the wife,
And that's a tack (God help them both)
That always holds for life.
The lawyer studies how to tack
His client to the laws;
Th' attorney tacks whole quires and reams
To lengthen out the cause.
The commons, lords, and English crown
Are all three tackt together,
And if they e're chance to untack
No good can come to either.
The crown is tackt unto the church,
The church unto the crown,
The whiggs are slightly tack't to both
And so may soon come down.
Since all the world's a general tack
Of one thing to another;

Why then about one honest tack
Do fools make such a pother?

'Tis said by some persons that bishop Burnett gave Mr. Wesley about a year since 25 or 26 libs. on purpose, as it is thought, that he would not speak anything, either in private or otherwise, against the presbyterians and the rest of the whiggs. But he was resolved to act like a conscientious man, thinking himself for this charity the more obliged to write in behalf of the church of England.

Oct. 13. I saw last night a letter in Latin from Mr. John Friend, the physician, to Mr. Keil of Christ Church, giving an account of the feaver raging in Portugal, with the methods he used for remedy. Amongst the best preservatives, he mentions malt and oat beer.

Oct. 14. The Mr. Cowper who is made lord keeper, is but forty-one years of age, being the youngest lord keeper ever known; but he is a man of parts and learning, tho' of very bad principles and morals, being well known to have had two wives at a time; a man of no religion, &c. Some report that Mr. Harris, formerly of St. Gregorie's, has a grant to be his chaplain.

Oct. 15. In Dr. Charlett's study is Ant. à Wood's head taken in plaister de Paris, which shews him to have been a melancholly thoughtfull man.

Oct. 17. Being last night with Dr. Mill, Mr. Pearce, who was then with him too, was pleased to run down Mr. Alsop of Christ Churche's sermon, preached upon

these words: *And now that he descended what is it but that he also ascended*, &c. affirming that there was neither style, sense or judgment shewn in it. Dr. Mill concurred with him, and from thence proceeded to call him the greatest blockhead that ever lived. Upon which, knowing Mr. Alsop had the universal character of being a man of singular modesty, wit and good learning, I spoke for him, and told them that the sermon bore an extraordinary character in the university, and that divers of the best judges concluded it to be a neat, polite, well-penned discourse, and that he shewed himself a person of a very clear head in delivering the several opinions about *Hades*, and afterwards pitching upon what he thought the best. Which Dr. Mill so much resented (as if I detracted from his own character, believing himself to be a better judge than the whole university besides,) that he abused me very much, and afterwards, being not contented with this, he and Mr. Pearce went on to the rest of the members of Christ Church, not sparing the dean himself, and giving them no better quarter than they had done Mr. Alsop: not to mention some other colleges, which they fell foul upon also. All which suits well with the character I received concerning Mr. Pearce, just as he came to our hall; that he was one of the most ill-natured men in Oxford.

Oct. 18. Mr. Lesley was in the public library this afternoon, with some Irish ladies. He goes under the name of *Smith.*

Oct. 20. Sir Will. Pittett is in custody for writing the pamphlett called *The Bonefire*, which reflects on the burning of *The Memorial.*

Selecta Numismata antiqua ex Museo Jacobi de Wilde. Amst. 1692, 4to. T. 45. Art. There are there four coyns of Amyntas (all brass) the father of Philip, grandfather of Alexander the Great, and fourth of the Macedonian kings. They have all on the front Amyntas's head, covered with a lyon's skin, (according to the custom of the ancient heroes,) and on the reverse, an eagle, treading on a serpent, and pulling it in pieces; denoting perhaps the conquest of Thessaly by Amyntas, in which, as Solynus has observed, there is a great number of serpents; unless it belongs rather to some prodigy, which happened to the king. But I like the former conjecture best. The first of these coyns has on the reverse AMYNTA., the second ΠΥΔΝΑΙΩΝ., the third ΠΥΔΝΑΙΟΝ., and the fourth ΠΥΝΔΝΑΙΩΝ.; by which it appears that the three last were struck at Pydna, a city of Macedonia, and upon that account they are great rarities, it having been observed, that the antiquaries had observed no coyns struck at this city before these were found, which was in the year 1685, by Theodorus Van Haghe, who took them all four (and so 'tis likely the 1st was struck at Pydna also) in an earthen urn about Thessalonica.

Oct. 27. On Thursday (25th instant) the Parliament met. Candidates for speaker to the house of commons were Mr. Bromley and Mr. Smith. The former had 205 votes, the latter 248. Divers speeches were made on both sides, and though several very good objections were made against Smith, as his voting for a standing army, &c. yet the whiggs took no notice of them, but carried it against Mr. Bromley, against whom they could object nothing but that he was a tacker, and a true friend of the church. Mr.

Tilly's sermon was reflected on by their speeches, and a great many bitter words dropt against the universitys, especially Oxford. All good men now fear that 248 will prove 48.

Oct. 28. There was a great contest on Thursday, and a great many warm speeches, in the house of commons, before the choice of a speaker was made, each side endeavouring to lessen the ability of the contrary candidate. Against the honourable gentleman that fills the chair they objected a speech he made in the house in the late reign, for keeping a-foot a considerable body of regimental troops, as necessary in that conjuncture; of being at a late meeting in which a peer was prest about agreeing upon a person to be speaker, &c. all which was easily answered. Against the other, they printed his juvenal travels,[1] with a ridiculous index made to the

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[1] *Remarks made in Travels through France and Italy. With many Publick Inscriptions. Lately taken by a Person of Quality.* Lond. 1693, 8vo. The editor of the second edition in 1705 represents this tour to have been made in 1691, at which time Mr. Bromley would have been at least six and twenty. I conjecture however that it was undertaken some years earlier, as the author was at Rome in 1688, when he heard of the prince of Orange's intended expedition to England, before it was known in this country, (Wood, *Ath. Oxon.* iv. 664.) The ridiculous index prefixed to the second edition was drawn up (according to Dr. Rawlinson in a MS. note to the copy which he gave to the Bodleian) by Robert Harley, earl of Oxford; but this was probably nothing more than party rumour. It is indeed sufficiently ludicrous, as the following examples will shew:

"Chatham, where and how situated, viz. on the other side "Rochester bridge, though commonly reported to be on this "side, p. 1.

"Boulogne, the first city on the French shore, lies on the "coast, p. 2.

"Crosses and crucifixes on the roads in France prove it not "England, p. 3.

book; argued from Tilly's sermon the want of judgment that body might have, when such principles were taught in the choice of their members; but this is not very material. 'Tis certain members carried the election. Of those that voted for Mr. Bromley is G. Clarke, for which he is turned out of his places. And this is what all must expect, that vote honestly and conscientiously.

Oct. 30.

Verses on the new Promotions.

(Sent to the Queen.)

O Anna! thy new friends and prick-ear'd court
Cannot thy dignity and crown support.
The awkward loyalty of whigs is known
To ruine princes, whom they make their own.
Like mastives, feed and strike 'em, they will fawn,
But growl and seize you, when your hand's withdrawn.
Thou art like one, that has a wolf by th' ears;
Unsafe to hold, and, if let goe, he tears.

"Eight pictures take up less room than sixteen of the same "size, p. 14.

"Medicinal herbs and plants in a physic garden, p. 22.

"A deep snow in January, and the weather cold, p. 45.

"Carpioni, a fish in the lake Di Guarda. By the similitude "of the fish and the name, the author much questions if they "are not the same with our carps, p. 50.

"February an ill season to see a garden in, p. 53.

"An English sky colour'd mugg, with a pewter cover to it, "and a dun bottle with arms on it, and the potter's name circumscribed, rarities of Bologna, p. 86.

"Three several sorts of wine drank by the author out of one "vessel, p. 101.

"Jewish male children bear circumcision very uneasily, p. 176.

"Three hundred penitent w——es in a monastery at Florence; "a cheap way of providing for daughters, p. 227.

"The dutchess dowager of Savoy, who was grandmother to "the present duke, was mother to his father, p. 243."

One Cooper to your uncle was untrue:
Another, Anna, may be so to you.
Can *he* thy honour and thy conscience keep
Unspotted, when *his own* is fast asleep?
Let Cullen witness this, whose wretched ghost
Proclaims this—*She who trusts to him is lost.*

Think of thy *martyr'd grandfather*, and shun
That race by which *thy father* is undone.
Th' hereditary hatred of that crew
Persues the *Stewarts*, and descends to *you.*
Oh! doe not in those fatal steps proceed,
Least thy *white neck* at last be made to bleed!

No wanton Muse does dictate this in spite,
As vile De Foe and Touchin weekly write.
Love to my *church*, and *monarchy* and *you*
Has arm'd my pen with truth and courage too.
By zeal, by loyalty, and duty led,
My *ears* I hazard, to secure thy *head.*
Solus scripsi.

Oct. 31. The queen has presented the new speaker with a purse of a 1000 guineas as a token of her satisfaction of his choice. She is said also to have given her uncle, the earl of Rochester, an estate near Cornbury, though the dutchess of Marlborough did endeavour to obstruct it. And she certainly had effected it, had not the queen signed the writings immediately, the earl bringing them with him when he sollicited her majesty for the estate, well knowing the dutchess would hinder it. The dutchess would have had her majesty revoked the grant, (saying that the estate lay very convenient for the duke her husband, and that he could not go on with his building at Wood-

stock without it, but the queen reply'd she could not do it.

Nov. 1. *To Mr. Bromley.*

Had parts and merit gained the chair,
Then Br—ly we had seen thee there.
But for the future take this lesson,
This downright dealing's out of fashion.
Be Sarah's pimp, Go——n's tool,
A tricking knave, an easy fool,
The church and honesty disown:
Do this, and then the chair's thy own.

'Tis said that the stones with which they build the duke of Marlborough's house at Wooodstock are extreme bad, and that they crack by the frost: so that in all probability they must begin the foundation again. *'Tis looked upon as a bad omen.*[1]

Nov. 2. Narcissus Marsh, archbishop of Armagh, gave 2500 libs. for bishop Stillingfleet's library, which, like that of Dr. Isaac Vossius, was suffered to go out of the nation, to the eternal scandal and reproach of it. The said archbishop has built a noble repository for them.

The library of Trinity coll. in Dublin, where the noble study of bishop Usher was placed, is quite neglected, and in no order, so that 'tis perfectly useless: the provost and fellows of that coll. having no regard for books and learning.

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[1] See under May 29, 1717, when Hearne paid a visit to Blenheim, and describes it in no very laudatory terms.

Nov. 3. Dr. Hudson shewed me a letter from Laurentius Alexander Zacagnius, keeper of the Vatican library, written to him, (dated Feb. 11, nov. styl. 1703,) giving an account of what he had done for him relating to his noble edition of Dionysius Hal. At the end whereof he gives a short relation of the terrible earthquake which began when he was writing the said letter, which was so violent that he was hardly able to go on, as appears from several distorted letters. The whole passage here follows, *viz.*

Videas nunc, Vir clarissime, an alia ulla in re opera, aut favore meo opus habeas, lubens enim curabo, ut mandata tua, qua par est diligentia, exsequantur. Cum hæc postrema verba paulo ante meridiem scribo, validus terræ-motus totam urbem de novo horrendum in modum concussit, cujus indicio sunt distortæ nonnullæ eorundem verborum literæ. Placeat Deo optimo maximo peccatorum nostrorum, Beatissimæ Virginis Mariæ, cujus purificationis festum agimus, intercessione misereri.

Nov. 5. I have not yet compared the book called *Dudley's Memoirs* with *Leycesters's Commonwealth*; but Dr. Charlett tells me, that 'tis exactly the same with that book, being printed verbatim: which I the more wonder at, because that is a common book, and 'twas almost impossible for Dr. Drake to be ignorant that there was such a book published. The Dr. has wrot a preface to it, which has somewhat remarkable in it. *Leycester's Commonwealth* goes under the name of Father Parsons, but Mr. Ant. à Wood insinuates that he was not the author.

Nov. 6. Mr. Pullen, of Magd. hall, last night told me that there was once a very remarkable stone in

Magd. hall library, which was afterwards lent to Dr. Plott, who never returned it, replying, when he was asked for it, *that 'twas a rule amongst antiquaries to receive, and never restore.*

Nov. 7. Dr. Friend has seen, at Lisbon, two libraries to be sold, each consisting of a thousand folios, and he supposed that two hundred libs. would purchase 'em both.

Nov. 9. Dr. Hudson was told by a person of unquestionable integrity, (Mr. Edm. Halley, the ingenious professor of geometry at Oxon.) that K. William gave a 1000 libs. to those infamous villains Blackett and Fuller, that were embarked in a design to take away the lives of Dr. Sancroft, archbishop of Canterbury, and Dr. Spratt, bishop of Rochester. Admiral Churchill told Mr. Charles Bernard, and another person, (whose name the Dr. has forgot.) that my lord Romney assured him, that he paid the 1000 libs. by king William's order to those two villains.

Nov. 11. Mr, Garrett tells me that Mr. Hull, an illiterate fellow, and singing man of Salisbury, who was ordained by Bp. Burnett, came lately to the said Bp. and asked him when his Lordship would ordaine, saying that his wife had a mind to be ordained. The Bp. thinking he was mistaken said, *You mean when do I confirm? Right*, says Hull, *for my wife wants to be confirmed, being a very flippant Dame.* And yet for all this fellow was shamefully ignorant, ye Bp. gave out when he ordained him, that he was an excellent scholar and well versed in the Scriptures, tho' 'twas well known he could hardly read them in English.

Nov. 14. He that shall undertake a 3rd volume of the *Monasticon Anglicanum* must remember to give an account of the foundation, &c. of Shottesbroke coll. in Berks. All the Chartularies of which are now in the hands of Mr. Francis Cherry, Ld. of the Mannor of Shottesbrooke, who procured a great many of them lately of Mr. Stephen Edwards, of White Waltham, an adjoining parish, who had them of Mr. Charles Weldon, to whom they properly belonged, being left them by his father, who was owner of the lands belonging to the said college, which were afterwards purchased of him by Sir Hen. Powel, and so they came to the Cherry's. I have a transcript of most of the papers which Mr. Edwards had, and upon intimation of this to Mr. Cherry, he got Mr. Edwards to deliver all the papers of that nature in his custody to him. Within the parish of White Waltham is a mannor called Feens, near to the mannor house, where was once a chapell of ease. This mannor lately belonged to John Finch, Esq. who dying without heirs male, it came to five daughters, one of which is married to the said Mr. Francis Cherry. The chapell was at length turned into a stable; but whether this was done by Mr. Finch or some of his predecessors, I cannot yet certainly tell. This, however, I am credibly informed of, that Mr. Finch observing his affairs not to prosper very well, advised with Mr. Rich. Cleer, then rector of Shottesbrooke and vicar of White-Waltham, who directed him to imploy the money, which was wont to be given to the minister for reading prayers (20 libs. per ann. I think) in charitable uses, which accordingly he did, and I have reason to think that Mr. Cherry does the same to this day. The undertaker of this volume also must take a view of the sepulchral inscriptions in the said church of Shottes-

brooke, where the wardens of the college lie buried, the last whereof was Throgmorton,[1] as appears from his tomb in the chancell of that church.

White-Waltham, otherwise called Abbots'-Waltham, did belong, as I am told, to Waltham Abbey[2] in Essex, and it seems the writings relating to it are lodged at Winchester. About the bounds of this parish and Bray is an old record, printed by Mr. Prynne in one of the volumes of his work about the incroachments of the pope.

Amongst other books given by Dr. Hudson to the Publick Library is one *concerning Images and Idolatry*, which was never published, but printed by Mr. Obadiah Walker (who was the author, or at least his tutor, Abr. Woodhead) in the stables belonging to University Col. an. 1689, 4to. where the greatest part of the edition was seized. But Mr. Walker himself gave it (with other books of the kind) to Dr. Hudson.

Nov. 15. Mr. Goodwin in his Booke called Ἀπολύτρωσις Ἀπολυτρώσεως, or *Redemption Redeemed*, brings (and brags of) this argument for the universal redemption of all mankinde (nemine excepto) as unanswerable, and clear as the sun at noon-day, (those are his words,) thus:

That which every one in the world is bound to believe, that is true;

But every one in the world is bound to believe that Christ dyed for him.

[1] I have since found that he was not the last. See at the end of the 5th vol. of *Leland's Itin.*

[2] Ffalse. It belonged to Chertsey Abbey, in Surrey.

Ergo, 'Tis true that he dyed for every man in the world.

This argument was by one (who never saw John Goodwin) believed to be evidently inconsistent, and the minor manifestly false, and accordingly it was in a letter signifyed to him, (subscribed T. S. for T. B.) upon these grounds, (to sett downe the summe of that letter,) 1. The law which binds us to believe Christ dyed for us, is a *divine, positive law:* because i. noe human law can, ii. the natural law doth not, bind any to believe in Christ; for no man ever had any such authority to oblige all mankind; and naturall reason could not possibly discover that there was, or ever would be, a Mediator, or Christ a Saviour. 2. Noe positive law of God or man, can binde any to obedience without sufficient promulgation, *cum certissime constet, quod promulgatio sit ad obligationem legis necessaria.* 3. But the law of the Gospel which commands belief in Christ, neither was, nor could be, sufficiently promulged, either i. to *infants*, ii. or to *naturall fooles*, and *maddmen*, iii. nor to men borne *blinde, deafe* and *dumbe;* all these haveinge a naturall impossibility and incapacity to hear or understand that evangelical command. 4. Nor was it ever promulged (much less sufficiently) to any of those pagans (before or after Christ) to whom the Ghospell was never preached; for without a preacher they could not hear (Rom. x. 14, 15), much less believe, or be bound to it. And therefore St. Augustine said well, (speakinge of the Gentiles, who never heard the Ghospell.) *veniam habebunt propter infidelitatem; damnabuntur propter peccata contra naturam.* Upon receipt of this letter, (of which this is the sum, as put down by bishop Barlow,) Mr. Goodwin, in the year 1651, published a book called *The Pagan's Debt*

and Dowry, &c. but wisely conceales the said letter, and prints it not all, (that men might see the argument he endeavours to answer,) nor the reason or words of any part of it; onely he saith something (though most irrationally) as to pagans, that all they heard the Gospel sufficiently to bring an obligation upon them to believe in Christ. Upon which, says the bishop, *Legat cui vacat, et (per me licet) judicet.*

Upon reading this sum of the above-mentioned letter (which I found inserted by Dr. Barlow in the beginning of *The Pagan's Debt*, &c. in the publick library) I immediately consulted *Bishop Barlow's Remains*, and there found the letter to have been written by the Dr. himself, it being there printed at large, with another extract of the same nature.[1]

Nov. 16. *Concordia Scientiae cum Fide è difficillimis Philosophiae et Theologiae Scholasticae Quaestionibus concinnata. Auctore Thoma Bonarte Nordtano, Anglo. Col. Agrip.* 1659, 4to. By a letter from Mr. C. Willoughby, dated London, May 30, 1664, who (in his travells abroad) was familiarly known to this author, Dr. Barlow was informed, that this name, *Thoma Bonarte Nordtano* is not his true, but a counterfeit, name: that beyond sea he assumed the name of *Barton*: that his true sirname is *Anderton* (and *Nordtano* is an anagram of *Andertono*): that he lived eighteen or nineteen years at St Omar's, afterwards in Portugal and Flanders, and was in the court of K. Charles II. the four last years of his exile. 'Tis prohibited in the *Index Librorum prohibitorum Alex.* 7 *Pont. Max.* Rom. 1664, p. 388.

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[1] See Appendix, No. II.

Nov. 17. Talking with Mr. Joyner (the Roman Catholick) concerning my lord Clarendon's *History of the Rebellion*, (which Dr. Hudson advised him to read,) he seemed to have but a very indifferent opinion of it, not believing it to be writ either in a good style, or with that impartiality as 'tis said to be; though he appeared to be something prejudiced upon account of that great man's being educated at Magd. hall: the chief members of which, he said, were always rigid puritans, for whom he could not have a very fair opinion, upon account of their unmercifull usage of archbishop Laud, whose head they cutt off, notwithstanding the great favours they had received from king James I. who made Dr. Geo. Abbot archbishop of Canterbury, meerly to oblige (to use Joyner's expression) some of the puritans, who thought the king was not favourable enough to them; which preferment when Abbot had got, he raised a fund for maintaining the puritans, some of whom (namely the *fanaticks*) cut off Laud's head, who was a man of such admirable judgment and learning, that he knew what danger the nation was in, and whence it proceeded, and did declare, that if they would take his advise, he could heal all breaches; which the fanaticks (or *puritans*, as Joyner calls them) well perceiving, they dispatched him as soon as possible; which when they had done, they used these words,

All praise and glory to the Lord,
And *Laud* unto the devil.

When Laud was thus taken off, they thought they had done most of their work; king Charles the first having no body now to stand his friend so much as Laud, that king being of so easy a temper, that, by his granting the fanaticks so much, he lost his head

at last, as his good friend Laud did. As Laud was stiff against the fanaticks, so was likewise the duke of Buckingham; and therefore Mr. Joyner believes, that had both these men lived, the king's head had not been cut off. But besides other misfortunes which befell the duke, and made him disliked, was his journey into Spain with this king, then prince, in order to consummate his marriage with the infanta; which coming to no happy conclusion, the king himself was somewhat displeased, and that too for this, (as well as other reasons usually offered,) namely, that the duke, (whose extraordinary parts, besides the comeliness of his person, made the king very much delight in him,) whilst he was there, happened to receive a ——, by lying with a Spanish beauty, whom he much admired, which proved so violent, that he could not rid himself off it before he was obliged to return into England with the prince, where 'twas soon divulged, and I am told, by a person who well knows, that there is a letter relating to this whole business in some private hands in Oxford. This juvenile adventure did the church men (to whom the duke was a great ffriend) also much prejudice: and after the duke was unfortunately murdered, and the fanaticks saw they should gain the day, they made this rime:

> If *Grey* and *Rey* had had their will,
> Then *Bucks* and *Ducks* had had their fill.

Amongst other discourse also with Mr. Joyner, he told me, that when some of the fanatick puritans complained to sir Henry Savile of their want of preferment, he advised them to go to hungry courtiers; which advise they made so good use of, that soon after Abbot was made a bishop, afterwards archbishop,

and some of the rest were preferred too, to the no small profit of the fanaticks.

An Exposition of the Doctrine of the Catholick Church in Matters of Controversie, by James Benigne Bossuet. Lond. 1685. Translated into English by Mr. Dryden, then only a poet, afterwards a papist, and may be so before, though not known.

Mr. Joyner says that Mr. Hobbs used to say, that Mr. Selden understood nothing of mathematicks; which Mr. Selden being informed of, he replyed, that if Mr. Hobbs understood no more mathematicks than he did law, he understood nothing at all of them. And indeed Mr. Selden had such a mean opinion of that Malmsbury philosopher, that he used to say, *All comers were welcome to his table, but Tho. Hobbes and one Rossingham.*

Mr. Joyner thinks that Davila's *History of France* is preferable to Thuanus's, and that the latter's is more esteemed amongst the protestants, because he generally gives them very great characters.

One Goddard is made chaplain to the House of Commons, who when he was of Magd. col. in Oxon, was commonly called *Honest Tom Goddard*, because of his being a true friend to the *pot* and *pipe*, and was a good natured rake; which character suits very well with him still, it being observed that the very first time he read prayers after his being made chaplain, he read the Evening for the Morning Service, having drunk to that excess the night before that his head was giddy when he should perform his duty the day after. Upon which there goes about a witty copy of verses in Latin.

Ant. à Wood, as Dr. Hudson told me, consulted with him (knowing that he had great correspondence with the chief men in Holland) how to get his third volume of *Athenæ Ox.* printed there. When he was asked the reason why he would not have it printed in England, he answered that his other books had suffered so much by the liberty that some men took of expunging what they pleased, that he would never suffer any book of his to be committed to an English press again. He moreover added, (to use his own words,) *When this volume comes out, I'll make you laugh again.*

Nov. 18. Dr. Charlett tells me, that he does not think father Parson's was the author of *Leycester's Commonwealth*, and that this is the opinion of divers others besides; but I cannot hear any good reason offered for this opinion. All they say it seems, is, that the author personates a protestant, and that there is little or nothing of popery in it, which is no argument that it should not be writ by a Jesuit, it being sufficiently known that Parsons was a cunning subtill man, of a clear head, great learning, and very well versed in our English constitution: and such a man was the author of this book.[1]

When sir Godfrey Kneller (as Dr. Hudson informs me) came to Oxon, by Mr. Pepys's order, to draw Dr. Wallis's picture, he, at dinner with Dr. Wallis, was pleased to say, upon the Dr.'s questioning the *legitimacy of the prince of Wales*, that he did not in the least doubt but he was the son of king James and queen Mary; and to evince this he added, that upon the sight of the picture of the prince of Wales, sent

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[1] See Appendix, No. III

from Paris into England, he was fully satisfied of what others seemed to doubt so much. For, as he farther said, he had manifest lines and features of both in their faces, which he knew very well, having drawn them both several times. When this was said, were present at dinner with Dr. Wallis, the following persons, Dr. Aldrich, dean of Christ Church, Dr. Charlett, master of University coll. Dr. Hudson, head library keeper, and Dr. Gregory, (the Scotch man,) one of the Savilian professors.

Dr. Aldrich, as Dr. Hudson told me, who had it from his own mouth, writ the dedications prefixed to the second and third volumes, and the preface to the first, of my lord Clarendon's *History*.

After Mr. Walker was turned out of University coll. for being a papist, he lived obscurely in London, his chief maintenance being from the contributions of some of his old friends and acquaintance; amongst whom was Dr. Radcliff, who (out of a gratefull remembrance of favours received from him in the college) sent him once a year a new suit of cloaths, with ten broad pieces, and a dozen bottles of the richest Canary to support his drooping spirits. This, Dr. Hudson (from whom I received this story) was informed by Dr. Radcliff himself.

Nov. 21.

Inscription on the monument of Mr. Richard Walker, buried in St. Michael's church in Oxon.

Hic
Juxta Parentis sui Exuvias
Situs est
Ricardus Walker hujusce Urbis Œnopola

Notissimus.
Et ob
Singularem erga Hospites Humanitatem,
Liberam erga Pauperes Munificentiam,
Eximiam erga Amicos Benevolentiam,
Summam erga Cognatos Pietatem,
Debitam et Academiæ et Ecclesiæ Reverentiam,
Desideratissimus.
De omnibus, quibus innotuit,
Bene meritus est;
Præ omnibus, de Johanne Freeman
è Sororum una Nepote;
Quem, Liberorum expers utut bis maritus,
Filij loco vivens habuit,
Hæredem moriens reliquit.
Hæres ille
Accepti beneficij memor
Monumentum hoc
poni curavit.
Obijt decimo die Nov. 1704, æt. suæ 52.

This inscription was made by the ingenious Mr. Alsop of Christ Church, and was communicated to me by my singular good friend Dr. Hudson.

Nov. 23. *Discursus Divinissimus de Polygamia, Auctore Johanne Lysero.* Friburgi, 1676, 8vo. In relation to which it must be observed,

1. That Bernardinus Ochinus (an Italian, borne at Siena in Tuscany, first a friar, then turned protestant, then an apostate, &c.) writt two dialogues for polygamy, in Italian, which were translated into Latin by Sebast. Castilio, then into English, and printed, London, 1657.

2. Beza answered Ochinus's dialogues, *Tractat. de Polygamia,* &c. Genev. 1587, 8vo.

3. A booke was printed in 1674, with this title:

Discursus Politicus de Polygamia, per Theophilum Alethæum, &c. and much of it out of Ochinus.

4. Now this *Discursus Divinissimus* (above mentioned) is onely the said *Discursus Politicus,* &c. with additions, &c.

5. Lyserus came, and brought his books to London, which (in Febr. 1675,) were seized on by the right rev. Hen. Compton, lord bishop of London, and at his intreaty the king banished Lyserus.

A Private Letter of Satisfaction to a Friend, concerning, (1.) *The Sleep of the Soul.* (2.) *The State of the Soul after Death, till the Resurrection.* (3.) *The Reason of the seldom appearing of separate Spirits.* (4.) *Prayer for departed Souls whether lawful or no.* 1667, 8vo. Concerning which, in the beginning of the copy in the Bodl. library, bishop Barlow has made this remark: Literis hisce privatis (jam juris publici factis) author (quisquis demum fuerit) effuso verborum non bene cohærentium flumine, rhetorem agit potius quam theologum, aut subacti judicii philosophum. Confidentia in asserendo satis valida utitur, consequentiis in probando non item; adeo ut rudi popello aut philosophorum plebi non nihil forte suadere potest; sed doctis, qui non ex affectu sed judicio, non ex verborum turba fastuve, sed ex præmissis de conclusione judicant satisfacere non potest. Qui serio leget (ni meus me fallit animus) juxta mecum sentiet.

It must be here noted, that Mr. Milles, (the same, I mean, that has his name to St. Cyrill,[1]) soon after

[1] Thomas Milles, who in the following year was appointed regius professor of Greek, and afterwards became bishop of Waterford and Lismore. He died in 1740.

'the last act that was celebrated in Oxon in 1703, writt a *Letter to Mrs. Brace-Girdle*, (one of the actresses,) giving her great encomiums (as having himself been often to see plays acted whilst they continued here) upon account of her excellent qualifications, and persuading her to give over this loose way of living, and betake herself to such a kind of life as was more innocent, and would gain her more credit. What effects this letter had, I cannot tell; though I believe it did not answer his design, it being certain she continued the same course of life afterwards.

Nov. 24. *Observations upon a Treatise of Humane Reason.* Lond. 1675, 12mo. The author was Mr. Edw. Stephens of Gloucestershire, who has writ a great many other small pieces, several of which are in the Bodleian library. They are most very hard to be got, he printing them at his own charge, and so having but a very few (sometimes not above 30 or 40) copies.[2]

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[2] Edward Stephens, Esq. lord of the manor and patron of Cherington in Gloucestershire, descended from those of the same name at Easington in that county, was living when sir Robert Atkyns published his History: (see it, p. 334.) He was the intimate friend of bishop Barlow, who (in a MS. note to one of his tracts) calls him "an honest and learned lawyer." He afterwards quitted his profession, as he did his house and possessions, making over every thing to his wife and children, and entered into holy orders. It would perhaps be next to impossible to obtain a complete list of Stephens's publications, since the greater part of them appeared anonymously, and nearly all are pamphlets; some containing only a half sheet. There is however much of interesting research and important information in several of his productions, particularly the earlier; and I have endeavoured to give as perfect a catalogue as possible; thinking that it will not be otherwise than acceptable to the

The Ancient Rites and Monuments of the Monastical and Cathedral Church of Durham, published by John

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reader of English history and politicks, as well as to the bibliographer.

Popish Policies and Practices represented in the Histories of the Parisian Massacre; Gunpowder Treason; Conspiracies against Queen Elizabeth, and Persecutions of the Protestants in France. Translated and collected out of the famous Thuanus and other Writers of the Roman Communion. With a Discourse concerning the Original of the Powder Plot. London, 1674, 4to. This is a general title-page, prefixed to three distinct tracts, the two former translations from Thuanus, the last an original composition, *viz.*

The History of the Bloody Massacres of the Protestants in France in the year of our Lord 1572. Lond. 1674, 4to. pp. 66, besides "a brief introduction."

A true Narration of that horrible Conspiracy against King James and the whole Parliament of England, commonly called the Gunpowder Treason. London, 1674, 4to pp. 24.

A Discourse concerning the Original of the Powder-Plot, together with a Relation of the Conspiracies against Queen Elizabeth, and the Persecutions of the Protestants in France to the Death of Henry the Fourth—As also Reflections upon Bellarmine's Notes of the Church. Lond. 1674, 4to. pp. 196, (wanting 41, 42,) and an address to the reader of one sheet.

Observations upon a Treatise intituled, Of Humane Reason. Lond. 1675, 12mo. pp. 73. This was in reply to the treatise published in the same year, written by Martin Clifford, the master of the Charter-house. See Wood, *Athenæ Oxon.* iii. 999.

Prefaces to the first and second parts of *Contemplations Moral and Divine. By a Person of great Learning and Judgment.* (Sir Matthew Hale.) Lond. 1676, 8vo. In the preface to the second volume Mr. Stephens insinuates, that he was one of sir Matthew's most intimate friends: it was by his persuasion and entreaty, that the chief justice permitted these fruits of his *horæ sacræ* to be made public.

Relief of Apprentices wronged by their Masters. How by our Law it may effectually be given and obtained, without any special new Act of Parliament for that purpose. Lond. 1687, 4to. pp. 12. with a dedication to lord chancellor Jeffries, lord chief justice Wright, and the other judges.

The true English Government, and Misgovernment of the four last Kings, with the Ill-consequences thereof, briefly noted in two

Davies of Kidwelly, Lond. 1672. 8vo. Before the copy in the publick library, bishop Barlow has put

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little Tracts. Lond. 1689, 4to. These two tracts are, *Important Questions of State, Law, Justice, and Prudence, both civil and religious, upon the late Revolutions and present State of these Nations. By Socrates Christianus,* (pp. 14). And *A Caveat against Flattery and Profanation of Sacred Things to secular Ends: upon Sight of the Order of the Convention for the Thanksgiving, and Consideration of the Misgovernment and Misfortunes of the last Race of Kings of this Nation,* (pp. 36).

These are ushered in by an address to the king, pp. 8. The two tracts just noticed were, I suspect, published separately, as they have distinct titles. The address (which is boldly and sensibly written) was probably prefixed to the later copies, and the whole made to form one publication.

Specimen of a Declaration against Debauchery, tendered to the Consideration of his Highness the Prince of Orange, and of the present Convention. 4to. pp. 4.

Of Humiliation, with a Postscript. Lond. 1689, 4to.

Reflections upon the Occurrences of the last Year. From 5 Nov. 1688, to 5 Nov. 1689. Wherein the happy Progress of the late Revolution, and the unhappy Progress of Affairs since, are considered; the Original of the latter discovered, and the proper Means for Remedy recommended. Lond. 1689, 4to. pp. 36. The writer corroborates, in an advertisement, what Hearne states as to the few copies printed of these tracts. "These papers," he says, "though in print, were not printed for vulgar view, but for the "use of such as are principally concerned in them, and there-" fore in number proportionable to that intention."

An Admonition to the Magistrates, with an Appendix. Lond. 1689, 4to.

An Apology for Mr. Stafford. 1689, 4to. Mr. Stafford I conclude to be Richard Stafford, also a Gloucestershire man, of whom see Wood, *Athenæ*, iv. 781.

Authority abused by the Vindication of the last Year's Transactions, and the Abuses detected; with Enlargements upon some Particulars merely briefly touched in the Reflections upon the Occurrences of the last Year. Together with some Notes upon another Vindication, entitled, The third and last Part of the Magistracy and Government of England vindicated. Lond. 1690, 4to. pp. 30. In his address to the king, (pp. 12,) the author alludes to his having joined him at Sherborn, with as much appetite, though in an infirm condition, to engage in the same cause, as he could have done to a good meal when an hungered; and he assures

this remark, Liber hic omnino Apocryphus, μυσαρᾶς et legendæ putidæ plurimum, veræ historiæ (praxi et

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his majesty, that himself and *five sons* are all ready to serve him, if he pleases to command it, not in hopes of advancement, or to serve any faction or party, but in order to preserve one of the noblest governments in the world.

Reasons for the Tryal of the Earl of Torrington by Impeachment. Lond. 1690, 4to.

A plain Relation of the late Action at Sea between the English and the French Fleets, from June 22 to July 5 last: with Reflections thereupon, and upon the present State of the Nation, (pp. 56.) *Together with a Preparation for Death, and a Perswasive to Criminals to do Right to their Country;* (pp. 8), *and a Specimen of a Bill for Reformation of Manners, drawn for the Bishops, and mentioned in the following Reflections* (pp. 8). Lond. 1690, 4to.

Considerations for Competitors and Electors of Representatives in Parliament. 1690, 4to. pp. 4.

The Spirit of the Church Faction. 1691, 4to.

An Appeal to Heaven and Earth against the Christian Epicureans, who have betrayed their King and Country, and exposed them to the Judgments of God, drawn up in Questions Theological and Theological-Political. By Socrates Christianus. Lond. 1691, 4to. pp. 12, and one sheet of title, and "the design" of the questions.

An Admonition concerning a Publick Fast. 1691, 4to.

The Beginning and Progress of a needful and hopeful Reformation. 1691, 4to.

The Prudentials, to the Authors of the Athenian Mercury, praying Advice. 1691, 4to.

Old English Loyalty and Policy agreeable to Primitive Christianity. 1691, *or* 2, 4to.

A Collection of Modern Relations concerning Witches and Witchcraft. 1693, 4to.

Questions concerning Witches. 1693, 4to.

To His Grace the Archbishop of Canterbury, concerning the Use of some Portions of other Parts of our Liturgy in the Communion Service, upon just Occasion. 1694-5. 4to. pp. 12.

Mistaken Justice, &c. in Francis Newland. 1695, 4to.

Phinehas: or the Common Duty of all Men, and the special Duty of Magistrates to be zealous and active in the Execution of the Laws against scandalous Sins and Debauchery, 1695 4to.

The Liturgy of the Ancients represented. Lond. 1696, 4to. pp. 24, and preface, pp. 16.

cultu monachorum superstitioso exceptis) parum habet; adeo ut mirari subit inscitiam ejus qui condidit,

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A Kind Invitation to the People called Quakers. 1697, 4to. pp. 8.

Advertisement of certain Propositions he (E. S.) *doth undertake to maintain.* 1697, 4to. one leaf.

The Shame and Humiliation of the Quakers. 1679, 4to. pp. 8.

The Fidelity of a Loyal Subject of the Kingdom of England. 1697-8. 4to. pp. 4.

The Prayers for the Dead. Lond. 1699, 4to. pp. 36, title and ded. to John lord Summers and the judges, pp. 12.

A Profession of Faith, comprising the ancient Forms of the Catholick Church. Lond. 1700, 4to pp. 16, tit. and pref. pp. 8.

Abstract of common Principles of a just Vindication of the Rights of the Kingdom of God upon Earth, against the politick Machinations of Erastian Hereticks. Lond. 1700, 4to. pp. 32, tit. and pref. pp. 4.

The Apology of Socrates Christianus, 1700, 4to. pp. 8.

The Second Part of the Apology of Soc. Christ. 4to. pp. 16.

The Corruption and Impiety of the Common Members of the late House of Commons. 1701. 4to. pp. 4.

A True Account of the Unaccountable Dealings of some Roman Catholick Missionars of this Nation. Lond. 1703, 4to. pp. 60, tit. and pref. pp. 4.

A choice Collection of Papers relating to State Affairs during the late Revolution, Lond. 1703, 8vo. pp. 583. A second volume was promised, but was never published.

A Message of Peace to the distracted English Nation. This is a general title-page, printed in 1701, (but falsely dated 1601,) in order to be prefixed to certain tracts: it is succeeded by a poem in commendation of the author. These tracts had appeared at various times, and are the seven following:

Observations upon the King's Proclamation for a publick Fast 4to. pp.16.

Letter to the Earl of Pembrock. 4to. pp. 4, written in a singular style for the eye of a lord president of the privy council. "I think," says he, "king James a much happier man in his exile and loss of his crowns, than king William in the enjoyment of them."

Cane Wood. 4to. pp. 24.

A Letter to the English Bishops and English Priests of the Roman Communion. 4to. pp. 8.

A Christian Admonition to the Grecians: To the Rev. Father Neophytus, Metropolite of Philippolis. 4to. pp. 4. *To the Grecians in general.* 4to. pp. 8.

imprudentiam ejus qui edidit, et ἀβλεψίαν et negligentiam (veritati et Ecclesiæ Anglicanæ damnosam) ejus qui prælo permisit.

An Expedient to extricate one's self out of the Guilt of Schism. 4to. pp. 4.

A brief Answer to a formal Harangue concerning the Birth of the Prince of Wales. 4to. pp. 4.

The most proper and effectual Expedient to secure this Nation against all Counsels and Attempts of any Papal Faction for the Future. 4to. pp. 4.

Petition to the House of Commons against their Speaker. 4to.[1]

Other tracts without date:

A Letter to a Lady concerning the due Improvement of her Advantages of Celebacie, Portion, and Maturity of Age and Judgment. 4to. pp. 8.

Address to Dr. Hooper, Dean of Canterbury, and Prolocutor of the Lower House of Convocation. 4to. pp. 3.

A Preparative for the Reception of Truth. 4to. pp. 4.

Questions concerning the proper and peculiar Christian Worship. 4to. pp. 4.

Positions concerning the Differences between the true English Liturgy, and the deformed disordered Cranmerian Changeling, by which it was supplanted. 4to. pp. 4.

A Compleat Form of Liturgy according to the Usage of the most ancient Christians. 4to. pp. 16.

The Cranmerian Liturgy; or the Subtilty of the Serpent in corrupting the True English Liturgy, by Cranmer and a Faction of Calvinists. 4to. pp. 8.

The Doctrine of the Scriptures concerning the Middle State of Souls: and the Tradition of the Church for Prayers for the Dead. Lond. 4to. pp. 8.

Letter to the Author of the Vindication of the deprived Bishops. 4to. pp. 4.

Letter to a Young Man of one of the Religious Societies in London, in Answer to one from him concerning Separation. 4to. pp. 12.

The Case of the Church of England by Law established. 4to. pp. 8.

The great Question, of the Authority of the Archbishops,

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[1] It must be remarked, that where the number of pages is not mentioned, I have had no opportunity of inspecting the tract, although I have generally Stephens's own authority for ascribing it to himself.

Antiquitas Theologica et Gentilis: or Two Discourses, the first concerning the Original of Churches, and their direct or collateral Endowments. The second touching the Religion of the Gentiles, their Temples, Priests, &c. Lond. 1670, 8vo. The bishop of Lincoln. (Dr. Barlow), in his copy in the publick library, has made this note: Est hic codex (si vel molem vel virtutem spectes) vere libellus: in quo nec perorat probe auctor, nec disputat. Antiquitatem crepat, sed ignorat. Omnia hic, si rationem spectes, invalida, confusa si methodum, Παροράματα (ex incuria aut inscitia)

Bishops and Clergy, &c. whether truly Apostolical, or only Political. 4to. pp 12, and one leaf of address to "the lords temporal."

Letter to the Commons of England, and to Sir Richard Cocks, 4to. pp. 4.

Questions of common Right. 4to. pp. 4.

Letter to Maynard Colchester Esq. 4to. pp. 4.

A Petition and Demand of Right and Justice, by one of the Commons of England, on Behalf of Himself and the Rest. In a Letter to M. C. Esq 4to. pp. 4.

A seasonable and necessary Admonition to the Gentlemen of the First Society for Reformation of Manners, concerning Reformation of themselves, &c. 4to. pp. 8

The more excellent Way: or a Proposal of a compleat Work of Charity. For the Accommodation of some devout Women, with such mean but convenient Habitation, Work, Wages and Relief that they may have Time and Strength for the Worship of God. 4to. pp. 4.

Letter to a Missionary Priest. 4to. pp. 16.

The Justice of our Cause in the present War. 4to. pp. 8.

Seven irrefragable Propositions concerning Oaths; by Dr. Jos. Hall, Lord Bishop of Exon, with Eight Questions concerning the Validity of the late Act for the Oath of Abjuration. 4to. pp. 3.

The Office of the Faithful enlarged. 8vo.

Sacred Hymns. 8vo.

Tracts Theological. Announced, in an advertisement at the end of one of his pieces, as then printed.

Stephens, in 1702, printed a general title and preface of pp. 26, which he intended should be bound up with a selection from his tracts. He gave a copy of these tracts, so collected, to the Bodleian, 4to. R. 66, Th.

multa occurrunt. Adeo ut emendo pecuniam, legendo operam perdidi. Hæc volebam (lector) nescius ne esses; indicavi scopulum, ut tibi caveas et naufragium fugias; ut infortunio meo doctus, sine pecuniæ et operæ dispendio sapias. Vale.

Nov. 25. In the reign of king James, Dr. Plot, upon the decease of Dr. James, warden of All-Souls coll. made application to the earl of Peterborough and sir Edward Hales (who had then great influence upon the king) to be warden of the said college, but Mr. Leopold William (afterwards Dr.) Finch got the start of him, and had the place conferred upon him before Dr. Plot's friends knew of his intention to move for the place. This said Finch, who had so great obligations to king James, was one of those heads of colleges in Oxon, who signed an association to stand by the prince of Orange; and 'tis moreover credibly reported, that he was one of the three or four heads who intended, if they could have prevailed with colleges, to deliver up all the college plate to the said prince, in order to be employed against their undoubted lord and sovereign king James, who had not, at that time, left England. Dr. Ironside happened then to be vice-chancellor of Oxford, who was a great stickler for this prince, purposely as 'twas generally believed, that he might get a wife and a bishoprick, which he did not long after. This said Dr. before ever king William had any pretended right to the crowne from the convention, administred the oath of allegiance to king William, in the congregation house at Oxford. Which particular I had from a worthy person, who had it from the mouth of Mr. Bingham of University, who was at that very time admitted to a degree.

Nov. 26. *A brief History of the Unitarians, called Socinians.* 1687. 8vo. Neither the author nor printer's names are to it: because the author was a Socinian. Dr. Barlow was assured that they were written by one Mr. Firmyn, a lay-man, and a London merchant, at least that he owned them. Tho. Fermyn, above mentioned, a ranck Socinian, was a great man with Dr. Tillotson, archbishop of Canterbury, and others of the same leaven, promoted by king William to some of the best dignities and preferments.

Nov. 28. *No Sacrilege nor Sinne to aliene or purchase the Lands of Bishops or others whose Offices are abolished.* Lond. 1659. 8vo. By C. B. *i. e.* Cornelius Burges, D. D. This Cornelius Burges was a fierce presbyterian, a great stickler for the parliament against the king and bishops, anno 1644. Afterwards he bought good store of church lands, belonging to the church of Wells: where he had, and built (or rebuilt) the dean of Welles, his house, at the expense of 1500 or 2000 lib. He was bid for his purchase not long before the king's returne (which was anno 1660) about 20,000 libs. but refused it: and the king unexpectedly (to him) returning in the said year 1660, and bishops and deans being restored, he lost all his purchased church lands, and became so poor, (*ingens justitiæ divinæ documentum,*) that he had not bread to eat; as appears by his own letter to sir Richard Browne, extant in Dr. Isaac Basire's booke, called *Sacriledge arraigned*, &c. Lond. 1668, p. 22 of the preface.

One Mr. Dale, belonging to the Herald's office, told Dr. Hudson, that the first edition of *Guillim's*

Heraldry is much the best, the rest having been almost spoyled by ignorant persons taking care of it.[1]

Dr. South told Dr. Hudson that he was resolved never to pocket a farthing of the income of the parsonage of Islip, and that he had already new built and beautified the chancel of the church, built a noble parsonage house, with out houses and all other conveniences, both for the parson and the tennant: and that besides he had all along sent several boys to schole, and bound them out to apprentiships, and has lately purchased some land to be settled upon the parish for ever, for these uses. And that moreover, he intended to lay out what he had received from his canonry of Christ Church, upon small vicarages, and, as Dr. Hudson inferred from something in his discourse, upon such vicaridges as belonged to Christ Church.

'Tis said, that upon the bishop of Worcester's waiting upon the dutchess of Marlborough, at his coming to London, she was pleased to ask him about the news at Oxford, and to declare her resentment

[1] This sweeping condemnation belongs more properly to the two editions of Guillim printed in 1660 and 1679, which were superintended by Richard Blome, originally a ruler of books, and afterwards an emblazoner of arms, and a herald's painter. Blome committed so many errors in his editions, that Wood quaintly says, "the book is so much disguised, that I verily be-"lieve, if the author or authors of it were living, they could "scarce know it." The best of the early editions I believe to have been the third, Lond. 1638, in folio, which contains not only the improvements of sir Richard St. John, but the last additions and corrections of the author himself, "together" (as the title tells us) "with his owne additions of explaining the "termes of hawking and hunting, for the use and delight of "gentlemen."

for the members of that university's being so hot in relation to the present administration of affairs. The bishop acknowledged, that generally they were very faulty, but that there were some still left in that place, who were men of prudence, and spoke well of king William's government, and instanced particularly in Mr. Evans's sermon, which he said was a very rational discourse, and shewed him to be a good principled man, and to have a great esteem for his late majesty, he speaking mightily in his commendation, and magnifying the exploits of the duke of Marlborough, which so pleased her grace, that she presently ordered a good fat doe to be sent to Mr. Evans, wherewith he was to treat the warden of Wadham coll. and such other persons as he should think fit, that were of the same kidney with himself, which 'tis reported he has done.

Mr. Addison's *Travells* is a book very trite, being made up of nothing but scraps of verses, and things which have been observed over and over, without any additions of things not discovered before; and even some of those which he has inserted, that have been already taken notice of, are ridiculous; though it must be acknowledged, that the book is written in a clean style, and for that reason will please novices and superficial readers.[1]

Dec. 1. Dr. Wallis, when he was fourscore years of age, or near it, could, purely by the help of his memory, multiply twenty numbers by twenty, and then extract the cube root, which, as well as his art

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[1] See farther, under Jan. 12, 1705/6.

of decyphering, is an instance of his extraordinary parts.

Dr. Hudson tells me, that the last time he saw Mr. Ab. Seller, which was not long before his death, and after he was confined to his bed, he (Mr. Seller) told him, that he had furnished Dr. Cave with abundance of materials for his *Historia Literaria*, and complained, that the Dr. had rarely acknowledged what he received from him. Dr. Cave, in the preface to his second vol. of *Hist. Literaria*, gives a great commendation of Rich. Bury, bishop of Durham, and then adds to this effect, Utinam opulenta ista sedes semper haberet talem episcopum: which no doubt is a just reflection upon the present bishop of Durham, (Dr. Crew,) to whom the said Dr. Cave had dedicated some of his works, which that bishop had not acknowledged, as he was obliged in honour to have done.

Dec. 6. Mr. Browne Willis is elected parliament man for Buckingham. He is an honest gentleman, and is well known for his diligent search into our English antiquities, in which (having a very good estate) he may do very considerable matters, if he think fit to be generous.

The *Kit Cat Club* came to be called so from one Christopher Catling, (a *pudding pye-man*,) with whose puddings and conversation the first founders of the society were extremely well pleased.

Memorandum, that whereas Ant. à Wood says, (Ath. Oxon. vol. i. p. 35,) that John More, son of sir Thos. More, was little better than an ideot, the contrary to this may be evinced from Grynæus's de-

dication, præfixed to his editions of Plato, and Proclus's comments upon Plato, printed at Basil in the year 1534.[1]

When the election for a member to serve for the corporation of Buckingham came on, my lord Wharton and several others of his gang appeared there, and made interest for one captain Tyrrell, (son to James Tyrrell, esq.) who was prevailed with to leave his regiment in Flanders, and come over to stand for this place. He, the said captain Tyrrell, (when they came to poll,) had six votes, and Mr. Willis six; upon which the mob, who were concerned to have a representative for the town, made diligent enquiry after the thirteenth person, who was missing, and at length found that he was in prison. After this, he was brought out, and conducted to the market place, where they took the votes, and being askt who he was for, resolutely declared he was for Mr.

[1] I do not know that this can be esteemed a very satisfactory proof of John More's abilities. Grynæus in this preface to Plato, and Erasmus in his dedication of Aristotle's works, 1531, and in his epistle with the *Nux* of Ovid, written to More both speak in stronger terms of the father than of the son, and probably addressed the latter as an acceptable compliment to sir Thomas, to whom they acknowledge the greatest obligations. Erasmus indeed, in a prefix to the epistle with the Ovid, calls him *optimæ spei adolescens*, which is nothing more than the usual style of address in compositions of a similar nature: and it will be remarked, that both the learned men above mentioned endeavour to excite the emulation of the son, by celebrating the illustrious talents of his father and three sisters, rather than speak of any peculiar accomplishments of his own. I fear therefore that Herbert's apothegm will still hold good. "Sir Thomas "Moor had only daughters at first, and his wife did ever pray "for a boy; at last he had a boy, which after at man's years "proved simple. Sir Thomas said to his wife, Thou prayedst "so long for a boy, that he will be a boy as long as he lives." *Remains*, 12mo. 1652, p. 185.

Willis. The said Mr. Willis, among other good things, is a man of great zeal for the church; which he has eminently shewn, by laying out a considerable sum of money in beautifying and adorning the church where he lives.

Dec. 8. Lancelot Addison of Queen's coll. took bach. of arts deg. Jan. 25, 1654, that of master, July 4, 1657, and July 6, 1675, accumulated the degrees of bach. and doct. of divinity. He died a year or two since, being then dean of Lichfield. Amongst other things, he hath written,

The present State of the Jews. Lond. 1676, 8vo.

The present State of Mahumedism. Lond. 1679, 8vo.

Seasonable Discourse about Catechism. Lond. 1674, 8vo.

His son Joseph Addison, who took his A. M.'s degree Feb. 14, 1693, being then of Magd. coll. is an ingenious man, and besides the *Travells* lately published, and other things, has verses in the *Musæ Anglicanæ*, to which he prefixed a preface. Dr. Addison has another son[1] of Magd. coll. who went out A. M. Feb. 3, 1702. He was originally of Queen's, whence he was elected demy into Magd. coll. but I think he has writ nothing yet, though as to parts qualifyed for it.

Anthony Addison of Queen's coll. took his A. M. deg. Jan. 14, 1681, and that of bach. of div. July 10, 1691, being then fellow of the college. He was afterwards made vicar of St. Helen's in Abington, and chaplain to his grace the duke of Marlborough.

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[1] This was Lancelot Addison, who was matriculated of Queen's coll. Nov. 8, 1696, æt. 15, and became B. A. April 23, 1700.

He has printed "A Sermon preached at St. Helen's in Abington, on the Day of Thanksgiving to Almighty God, Sept. 7, 1704, for the late glorious Victory obtained over the French and Bavarians at Blenheim, &c. on Psal. 68, 28." Oxon. 1704, 4to. Dedicated to the duke of Marlborough. Mr. Ant. Addison, a little after he got a fellowship of Queen's college, was made chaplain to Dr. Gulston, bishop of Bristol, with whom he lived till the bishop's death, and preached his funeral sermon upon these words of scripture, "A man of understanding is of an excellent spirit." This same sermon, *mutatis mutandis*, he preached on a Sunday morning at St. Maries, when the judges happened to be at church, and one Robin Parsons (formerly of University college, now archdeacon of Glocester, who preached mad lord Rochester's funeral sermon) hearing Mr. Addison, when he came out of the church said, he was an impudent fellow for stealing before the judges. For, says he, this sermon was my friend Mr. Pindar's of University college: which was certainly true; several persons comparing Mr. Pindar's printed sermon with what they could remember of Mr. Addison's. This same Addison, who was one of those concerned in turning by Mr. Hudson from a fellowship in Queen's college, was a proud, huffing, conceited fellow, but abundantly mortify'd by the discovery of this sermon, and his marrying a nasty cook's widow of neither fortune nor beauty. Upon which he was contented to take a small living from Queen's college, called Hampton Powel, near Oxford.

Dean Addison, when he was a young man at Queen's, had his eye accidentally struck out by a small bone flung at him in jest. He was *Terræ Filius* in the year 1657, and reflecting upon Dr. South

in his speech, the Dr. stood up, and said, "O monstrum horrendum, informe, ingens, cui lumen ademptum!" Some time after which, he was turned by a fellowship of Queen's, and after that he went along with sir Benjamin Bathurst into Spain, who ever after had a kindness for him, and helped him to his preferment.

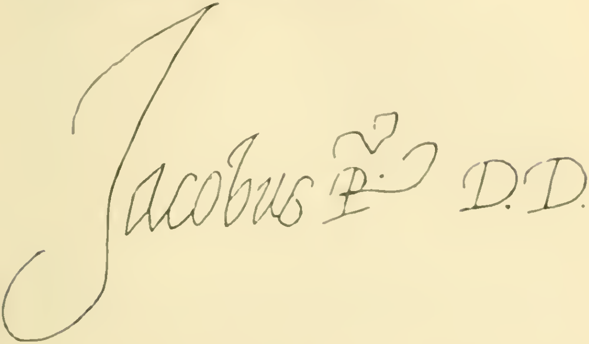
Dec. 9. Arch. A. Bodl. 87. King James the first's works, in Latin, printed at Lond. 1619, fol.[1] bound

[1] This splendid copy of king James's works, as edited by bishop Montague, is in every respect worthy the royal donor, It is sumptuously bound in crimson velvet, with ornaments and the royal arms, crown, and garter, on the sides, stamped on blue Turkey, at the four corners the thistle, and on the back of the volume the royal lion on every band. The best account of its reception by the university will be obtained in the following letter from Patrick Young, keeper of the king's library at St. James's, to his brother. The letter is now preserved in the volume to which it refers:

Charissime Frater,

My stay at Oxford longer then I purposed, and our brother the Drs. cumming to yow, hath hindred me from wryting vnto yow all this whyle; which I houpe yow will take in good pairt. In Oxford the King's booke was receaued with a great deale of solemnitie, and in a solemne procession was carried from St. Maries (where the conuocation was) by the vice-chanceller, accumpanied with sume 24 Drs. in scarlett, and the rest of the bodie of the vniuersitie, vnto the publick librarie, where the keeper one Mr. Rows made a verie prettie speech, and placed it *in archiuis intuentibus nobis et reliquis academicis*, with a great deale of respect: in this they far surpassed Cambridge, and there loue to me and the rest who were in cumpanie was extraordinare. They inuited ws often to there colledges, they defrayed all our charges for horse and man at our inne, they gaue ws all gloues, they tooke no fees of Dr. Read, and gaue him a most ample testimoniall, and me 20 lbs. in golde. The king, at our returne, saluted me L. ambassadour, and when I kneeled to present him the letters of the vniuersitie, merrilie did bidd me stand vp and be couered; his ma[tie] was exceeding well pleased with the letters of the vniuersitie, and with our relation of all that past, and does preferre Oxford vnto your mother Cambridge.

in velvet. Given by the king himself, whose hand-writing appears at the beginning, *viz.*



Immediately under which is this written by another hand, *viz.*

Jacobus D. G. Magnæ Britanniæ, Franciæ, et Hiberniæ Rex, Fidei Defensor, qui maiorum titulis literarum decus addidit, et musas pulla lugentes in veste solio imposuit purpuratas; qui Catholicam fidem non ferro et igne (quod ijs relinquit qui nihil sibi reliquerunt in veritate præsidij) sed stilo et voce asseruit; qui mitræ ambitione scriptis pessundatâ diadema sui fecit iuris; has religionis et sceptri vin-

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I sent vnto yow by John Wakers meanes before I went to Oxford two letters from the B. of St. Andrews, together with the rest of Dr. Lindsay's booke, which no doubt John had a caire to send vnto yow safe before his going to Scotland; now in this packett I send sume more. Thus entreating yow to remember my best loue vnto your bedfellow, and mother, not forgetting my commendations vnto Mrs. Briggett and little Sara, I take my leaue, and remaines, as euer,

Your louing brother at command,

London the 8 of June, 1620. PA. YOUNG.

dicias, hoc regij otij negotium sibi ideo voluit superesse, ut posteris suis impensi temporis ratio constaret, extaretque quod imitarentur, quandocunque res posceret, exemplum. Itaque suæ Oxoniensi academiæ, sanctissimo Mnemosynes fano, fido literariæ reipubl. tabulario, hoc depositum credidit, monumentum bonæ mentis, æternumque amoris sui pignus, quo sic literas prosequitur, ut inter earum cultores in bibliotheca publica locum ambiat, qui quotus qualisque futurus sit, almæ matris arbitrio permittit.

Georgius Caluert *secretarius.*

Dec. 9. Arch. A. Bodl. 89. *A Chronology from the Floud to our Saviour*, folio. 'Twas formerly Mr. Tho. Underhill's, A. M. who gave it here. It cost him, as appears at the beginning, 3 *libs.* 6*s.* 8*d.* In the register it is expressed, that the author was Hugh Broughton. Upon which having recourse to Mr. Broughton's works, before which there is put a preface, giving some account of his life, by Dr. Lightfoot; I find there, that Dr. Lightfoot tells us, that the first book which made Mr. Broughton known to the world was his publishing his book called, *A Concent of Scripture*, which came out 1588. Mr. John Speed, a man well known, was overseer of the press for its printing, a taylor by trade, but by acquaintance with Mr. Broughton, grown very studious in the scriptures, and by his directions grown very skillfull in them. While this was printing, Mr. Speed, by Mr. Broughton's direction, gathered all tho genealogies of the Bible into one view, and at last they were published under his name, in the form we have them before our Bibles. But it was Mr. Broughton that directed and digested them, and there are yet fair manuscripts of them to be shewed

(amongst which this in the Bodlejan library I take to be one, being a very fair neat book,) some whereof have the names in Hebrew and Greek, and some in the Latin letter, and in some of them Mr. Broughton's own hand. And one that attended him, Dorman, or Dalman, or of such a name, had made such a collection, by the direction of his master, before Mr. Speed had collected his *one view*. Yet notwithstanding this, when the *Genealogie* came to be published, because the bishops would not suffer Mr. Broughton's name to be prefixed, Mr. Speed went away with all the credit and profit; so that Mr. Speed would often confess that Mr. Broughton was a great friend to him, and that he owed his livelyhood in a manner to him: upon which that act of his is to be wondered at, which himself mentioned to some of Mr. Broughton's friends, *viz.* that he had as many manuscripts of Mr. Broughton's as he could hold in his arms, holding his arms encompassed: "but," saith he, "I have burnt them all;" for what reason is not known.

To shew that the dutchess of Marlborough (commonly called *Queen Zarah*) has the ascendant over the queen, I could not but remark these two instances: the first is, that when the queen had made a grant to one Mr. Dobyns of a living, (which Dobyns was a master of arts of University college, and pupil to Dr. Hudson,) the said queen Zarah made the queen recall the grant before it passed the seals, upon this suggestion of Zarah's, that his father voted against Killegrew at St. Albans. The second is this; that when prince George (who is lookt upon as a man of little spirit and understanding) sollicited the queen his wife for a place for some friend of his, Zarah, who

happened to be by at that time, cryed out, *Christ! madam! I am promised it before!*

Dec. 11. Hen. Aldrich of Christ Church took the deg. of A. M. Apr. 3, 1669, and was made canon of that house, Feb. 15, 1681, in the room of Dr. Sam. Speed. In which year (Mar. 2) he accumulated the degrees in divinity, and on the 17th of June, 1689, he was installed dean of the same place, in room of Mr. Joh. Massey, who withdrew himself from that office in the latter end of Nov. going before. This Dr. Aldrich is a most ingenious, learned man, and, which is above all, a sincere member of the church of England, as he has shewed by divers of his late proceedings, whilst prolocutor to the lower house of convocation during the last sessions. He is likewise a most affable complaisant gentleman, and has nothing in him of affectation. Amongst other things he has written,

A Reply to two Discourses concerning the Adoration of our B. Saviour in the Holy Eucharist. Oxon. 1687, 4to. Which discourses were written by Mr. Abr. Woodhead, and published by Mr. Obadiah Walker.

Artis Logicæ Compendium. Oxon. 1696, 8vo. for the use of the honourable Mr. Charles Boyle, now earl of Orrery, which book is scurrously spoken of by Dr. Rich. Bentley, in his *Answer* to Mr. Boyle's ingenious *Discourse* against Dr. Bentley's *Dissertation upon Phalaris.*

Dr. Aldrich has also critical notes in the *Marmora Oxon.* upon some obscure places relating to musick, not understood by the publisher, Dr. Prideaux. He has also taken care to continue the new year's gift[1]

[1] Dr. Fell published or reprinted every year, while he was

since the death of bishop Fell, and there is one of his relations, (of the same name with himself,) a bach. of arts of Christ Church, (an ingenious young man, especially in poetry,) who is now taking pains about Homer's *Odysses*, designed for a new year's gift for the next year.

Dec. 12.

A Letter from Sir John Packington to Dr. Lloyd, Bishop of Worcester;

(Communicated to me by Dr. Charlett.)

My Lord, Westwood, June the 6th, 1705.

The esteem and veneration I have always had for your order, and the belief I have that some people, not only put you upon acting those things which very much lessen your character in the world, but also represent matters by a false light, which leads to errour, together with a desire I have to free myself from any imputation, is the occasion of your lordship's being troubled with this.

Your lordship has been extreamly misinformed by those that have told you, that I had any prejudice either to the bishops in general, or to your self in particular: our form of church government I believe to be the best in the world, and consequently I respect the heads of it, neither should I have appeared against your person but in the necessary vindication of myself and friends. I am not conscious of any provocation I have given you, unless its reckoned one to vote and act in the house of commons, according to the best of my judgment for the service of the church and nation; when your lordship

dean of Christ Church, *viz.* from 1661 to the time of his death (1686), a book, commonly a classical author, against new-year's tide, to distribute among the students of his house. These I have endeavoured to recover, that the titles might be known, and here set down, but in vain. *Ath. Oxon* iv. 198.

first shewed your displeasure, and thought fit to asperse me in every place, making me a drunkard, lewd, and guilty of all sort of vice, and, not content with this, you rak't up the ashes of the dead, accusing my whole ancestry with the same faults, who are now uncapable of justifying themselves.

Your lordship did not stop here, but proceeded to treat with the utmost severity all my friends that you had any power or influence over. Some you turned out, others you threatened, and to all you appeared very angry, for no other reason than their voting for me. I think I may now say with modesty, that the resentments you shewed were very extraordinary for a churchman, and that your lordship did not do yourself much honour by acting after such a manner. For admitt I was culpable, as your lordship represented me, you, that are so good a textuary, cannot but be sensible I ought to be admonished first privately, and then in the presence of two or three witnesses, before being publicly exposed; and even hereticks are not to be rejected, till after the first and second admonition: and if I was in an error as to principles, your lordship should have endeavoured to convince me before you condemn me. This, I must confess, is very strange to me, that I should disoblige a bishop of the church of England, and that the dissenters should be more in his favour than a member of it, or that it should be reckoned persecution of them, to keep them out of that power they have ever made ill use of, which so many families do yet feel, and particularly my own. My lord, I have represented things to you with much truth and plainness, not to pursue pique or revenge. And it will be your own fault if this appears upon the stage again. I have dayly brought to me greater cause of complaint than ever against your lordship: I have several letters to produce on occasion, and am urged by many of my friends to right them as far as lyes in my power. There are some who are sufferers

upon my account already, and others that are like to become so, themselves and families, and I find the strictness of the canon only made use of to the disadvantage of my friends. I forbear to mention many vexations and unneighbourly proceedings against your tenants. But your lordship must give me leave to tell you once more, that this way of acting neither consists with Christian charity, in respect to yourself, nor with the liberty of a free parliament, in respect to the votes; it being contrary to the constitution, that threats or any compulsive methods should be made use of to gain or hinder any elector from voting for whom he pleases. I have nothing more to add, but to assure your lordship that it lyes wholly in your power to put an end to these disputes, by ceasing to persecute my friends: but if your lordship does not, I must, with great regret, endeavour again to right myself and them.

I am, with all imaginable duty, (unless your lordship give me cause to the contrary,) as you were pleased to conclude in one of your letters,

Your lordship's most obedient
humble servant,
J. P.

The arms of the university of Oxon are, a field Jupiter, a book expansed in fesse, luna, garnished, having seven labels with seales, sol, and this inscription, *Sapientia et Felicitate*, Saturne, between three crowns of the third. This bearing appeareth to be very ancient, from that which is ingraven in the top of St. Samson's church at Grekelade in Wiltshire,
Glocestershire,
which is an argument that this university (as is commonly held) was first planted there in the old Britains' time. The book itself some have thought to signifie that book mentioned in the Revelations, having seven seals; but these here are taken rather to

be the seven liberal sciences, and the crowns to be the reward of learning and wisdome; and the triplicity of the crownes are taken to represent the three cardinal professions or faculties before specified. The inscription has varied according to variety of times; some having *Sapientia et Felicitate;* others, (and that very ancient,) *Deus Illuminatio mea;* others this, *Veritas liberabit, Bonitas regnabit;* and others thus, *In principio*, &c. "In the beginning was the "Word, and the Word was with God." Vide Guillim's *Heraldry*.

Arch. A. Bodl. num. 170. A dutifull Defence of the Lawfull Regiment of Women, by Hen. Howard, (son to Hen. Howard, earl of Surrey, and afterwards,) earl of Northampton, in fol. This book, which is most learnedly written, was never yet printed. This earl of Northampton was reckoned the most learned of the nobility in England, and for that reason had his earldom conferred on him by king James I.

Dec. 14. This morning about seven of the clock died of the gout in the stomach Dr. Tho. Sykes, president of Trinity college and Margaret Professor of Divinity in this university, to which last place he was elected 6 Nov. 1691, on the sudden death of Dr. Hen. Maurice of Jesus coll., and to the former upon the death of Dr. Ralph Bathurst in the year 1704. He took the degree of M.A. Febr. 12, 1666, that of B.D. July 3, 1677, and that of Dr. May 12, 1692. When he was fellow of the college he was a great tutor, and in his younger years was accounted a man of quick apprehension; but when years grew upon him, he became infirm, and had not that ready utterance as might be expected from a professor. However, he

has left behind him the character of an honest man, and a learned divine. After he became president he spent nearly 400 libs. in repair of the president's lodgings. He has printed a sermon preach'd at the consecration of the new chapel of Trinity college.

Dec. 16. Dr. Sikes made a will about four years before his death, whereby he left 300 libs. to the college. The executors in trust are Mr. Allemont, senior fellow of Trinity, Mr. Hinton, chaplain of Corpus Christi, and Heywood junior the atturney.

Dec. 18. Amongst Mr. Selden's books in the pub. libr. 8vo. Z. 41. Th. is a copy of the first edition of the Thirty-Nine Articles. Lond. 1563, with the subscription of the lower house of convocation of Canterbury in MS. under the subscribers' own hands.

Dec. 19. Arch. Laud. E. 18. Petri Cameliani Liber carmine in Beatæ Katerinæ Ægyptiæ Christi Sponsæ Vitam. The dedication to Robt. Bracunbure, keeper of the Tower of London, and in it is a fulsom commendation of king Rich. III.

Dec. 20. Last night was buried Dr. Sykes in Trin. coll. chapell. There was a speech made on him by Tho. Hasker, A.M. of that coll. B. D.

Dec. 23. This morning preached at St. Maries Mr. Sacheverell of Magd. coll. upon, "in perils against "false brethren,"[1] in the prosecution of which words he did, with a great deal of courage and boldness, shew the great danger the church is in at present

[1] This is the very sermon that he preached afterwards in London, Nov 5, 1709, before the lord mayor, for which he was impeached and punished.

(notwithstanding the parliament has voted it to be in none) from the fanaticks and false brethren, whom he set forth in their proper colours.

I saw to day, at Dr. Charlett's. Mr. Wesley's letter to the master, dated from Linc. castle, Jul. 31, 1705. Wherein is the sum of all his debts, *viz.* 357*l.* 16*s.* 10*d.* which, he says, he did not contract through extravagance, it being impossible to be f.ee from them when he has such a family, and has had so many crosses. He acknowledges with a great sense of gratitude the master's kindness to him, and declares he has received divers unexpected kindnesses from others, which he hopes he shall always have sense to mention with the greatest deference and humility.

Quære about the motto of the arms of the East India company. I am told by Mr. Thwaites that 'tis INDUS VTERO SERVIET VNI, which he very ingeniously conjectures to be VTERQ. which without doubt is right, being in imitation of Horace.

Et uterque Pœnus serviet uni.

1705-6. *Jan.* 8. Yesterday they began to pull down the building of Peckwater quadrangle, at Christ Church, in order to erect a new fabrick.

Jan. 12. Mr. Thwaites tells me, that Mr. Addison's Book of Travells, which he has read all over, is not so contemptible as most would make it, being (as he says) writ not only in a very clean handsome style, but with good skill, and contains several curiosities, which are not so clearly told by other authors. At the same time he informed me, that having lately read over Vitruvius, he found nothing hardly done to that excellent author, and that 'twould be an excel-

lent work for some fit persons (for one man is hardly able, considering the variety of learning in it) to undertake a new edition. But alass! where are the patrons to encourage it in England?

Jan. 19. There is a statue of the queen going to be placed in a nitch of the tower where the great bell hangs at Christ Church, being given by Mr. secretary Harley.

Mr. St. Johns sent Mr. Barnes a hogs-head of wine, for his dedication to him of Anacreon Christianus; but Mr. Barnes's wife dashed it with water, and so made two hogs-heads of it.

In some editions of the Genealogies set before the Bibles, there are pictured two owles, holding either of them a burning torch; which signifieth that Mr. Hugh Broughton was author, at least had the chief hand and gave light to that work. His arms being a chevron between three owles. Bp. Carleton in his life of Bern. Gilpin (commonly called The Apostle of the North) says that this Mr. Broughton was bred up by the said Gilpin, and that he afterwards very ungratefully endeavoured to ruin him with combining with some other of the clergy of the bishoprick of Durham for that intent, but that this was unluckily prevented.

However this seems a very unlikely story, there being nothing of it in Mr. Broughton's Life. Besides Broughton's parents were rich and did not want any one's exhibition to breed their children, as appeared from their breeding one of their sons to the law who became so eminent in it as to be made a judge.

Jan. 22. In the year 1607 was printed at Naples,

Speculum Concionatorum, 8vo. said in the title-page to have been written by Gerardus Leodiensis, which is false, it appearing from John Leland, and the MSS. that Robert Grosthead, bishop of Lincoln, was the true author.

Jan. 26. This day the ceremony of founding the new building in Peckwater quadrangle at Christ Church was performed, when the earl of Salisbury and other noblemen of Christ Church were pleased each of them to lay a stone; on some of which were inscriptions, and particularly on that which was laid by my lord Salisbury, a copy whereof follows:

Jacobus
Comes Sarisburiensis
Hunc Lapidem locavit,
Gratitudinis suæ et gaudij Testem:
Quod ipse dum hæc surgerent mænia,
Sub auspiciis Decani,
eorundem Architecti,
optime de se meriti,
feliciter adolesceret.
Præceptoribus usus Antonio Alsop et Johē Savage A. MM.
Quorum dulcem memoriam tam conservari
Voluit quam suam.

Dr. Mill and the other five who went with him to Woodstock to wait upon the duke of Marlborough and his dutchess (who it seems was there too) were so poorly received that they had certainly dined with duke Humphrey had not they put in at a house, where a dinner was provided at their own expence. It seems the dutchess expected the university should have complemented the duke, and therefore when these gentlemen came to the house, the servant who was there to wait, asked whether they were sent by

the university; and understanding they were not, the reception was ordered accordingly.

Jan. 27. The master of University coll. communicated to me this morning two other inscriptions put upon two stones laid yesterday at Christ Church, which here follow:

Ad honorem Dei optimi Maximi
Quo nitidius et luxius habitarent Ædis Christi Alumni
Antonius Radcliffe S. T. P.
Istius Ecclesiæ Canonicus
Hoc atrium Peckwatriense instaurari voluit
Et legato bis mille librarum
Benefactoribus cæteris præivit.
Ejus ex Testamento Hæredes
Henricus Aldrich S. T. P.
Istius Ecclesiæ Decanus
Johannes Hammond S. T. P.
Ejusdem Ecclesiæ Canonicus
Imum hunc lapidem angularem
Locavere
Die 26° Januarij Anno Domini 170$\frac{5}{6}$
Regnante Anna.

Cum hoc Atrium Peckwatriense instaurarent
Henricus Aldrich istius Ecclesiæ Decanus, S. T. P.
Johannes Hammond Ejusdem Canonicus S. T. P.
Antonij Radcliffe Hæredes, conjunctissimos in
Capitulo fratres habuere
Thom. Burton Subdecanum,
Rob. South, Ben. Woodroffe, Guil. Jane,
Francisc. Gastrel, Rog. Altham, Guil. Stradford
Thesaurarium:
Communi cum Hæredibus Amore
Hanc Ædem prosecutos
Nec minore affectu
Perennem hisce mœnibus felicitatem augurates.

I received the following account concerning Mr. Grabe from his intimate friend Dr. Hudson, *viz.* He was put into orders by the bishop of Worcester, at his palace (as Dr. H. believes) at Worcester or Hartlebury; but whether the bishop gave him the sacrament at his ordination or not, he does not remember. But the Dr. one day asking him the reason why he did not receive the sacrament at Christ Church, he gave him these reasons: 1. He acknowledged that he did not think it unlawful to receive the sacrament, as we do, according to the form in the English Liturgy. 2. He always received the sacrament from a Scotch episcopal nonjuring minister, who administered it to him and some others in the form of the Scotch liturgy, drawn up by archbishop Laud, thinking it much better upon this account, that it was more agreeable to king Edward the sixth's liturgy, which he judged was altered for the worse in queen Elizabeth's time, upon the suggestion of some Calvinistical foreign divines. This alteration made in the liturgy was the taking away the oblation, or sacrifice of bread and wine, before consecration, and turning it into sacrifice of praise and thanksgiving after consecration. Which opinion of his he defends and justifys by the authority and reasons of Mr. Mede, in some places of his works. The said Dr. likewise told me, that he fully believed he was intirely an enemy to the gross errors of popery, and believes him to be a man of that honesty and integrity, that he did not scruple to lend him a 100*l.* upon his bare note, to support him under the expenses he is at in preparing the Septuagint for the press. He likewise told me, that Mr. Grabe went four or five times a year to London purposely to receive the sacrament, which he says he did, not

because he thought our liturgy unlawfull, but because he thought it better to receive according to the form of archbishop Laud, as long as he had an opportunity of its being administered to him in that form.

Dr. Mill, who was one of those that went to wait upon the duke of Marlborough at Woodstock to complement him for a poor piece of venison which the dutchess, without the duke's privity, sent to the whiggish heads of houses, slyly left his company and went to his parsonage at Bletchingdon, and the next morning borrowing a couple of horses went early to attend his grace's levee, and let him know who he was (for it seems his grace knew not one of those persons who were the day before to wait upon him) *viz.* a tutor some years ago to his youngest brother, who was commoner of Queen's coll. and took the degrees of bachelor and master of arts and entred into holy orders on purpose to have some great preferment which was designed for him; but he died of a consumption before it fell. It must be further noted that the duke, understanding that these persons were not sent by the university (but came of their own accord) received them after a slight manner, as is noted, and styled them a body of divinity, and to enliven their stupid whiggish clay sent them half a dozen bottles of wine to a little inne at Woodstock, where they were content to be slenderly accommodated: and to make amends for this poor entertainment Dr. Royse (who was one of them) invited those that returned with him to refresh themselves at his lodgings as soon as they got home.

Jan. 30. The great health now is, *The Cube of*

Three, which is the number 27, *i. e.* the number of the protesting lords.

Mr. Thwaits tells me the dean of Christ Church (Dr. Aldrich) formerly drew up an epitome of heraldry, for the use of some young gentlemen under his care, but that he has no copy now, all of them being got from him, and he does not know where to have one. He says 'twas done very well, and the best in its nature ever made.

Feb. 3. The non-conformists took up the word *hold-forth* in the year 1642, which was never known before.

Feb. 7. I heard Dr. Miles Stapylton (who was formerly fellow of All Souls coll. tutor to the duke of Grafton, chaplain to the lord Jersey, when embassador in France, and now minister of Harding, near Henley, and author of the English translation of the life of Caius Marius, printed in the third vol. of Plutarch's Lives) say, yesterday, that when he was at Paris, he made a visit to father Simon, (lately deceased,) whom he found in a small hut, surrounded with books, without any fire, though a very cold day, being used to fortifie himself against weather by several caps upon his head, a thick robe, and a large leathern girdle. After some usual complements, they entered into discourse about learning and learned men; and happening to talk of Dr. Mill, the father told him, he did not think that his Greek Testament, so much talked of, would ever be printed. But being assured by Dr. Stapylton that 'twas all printed off but the prolegomena, he presently pulled down six large folios relating to the New Testament, being collections of lections, criticisms, &c. telling him that there were at least one hundred good MSS. he had made

use of, which Dr. Mill never either saw or had any account of; and that if he presumed to publish his book, he should rue the day that ever he undertook it, being resolved, if he lived, to be upon his bones when that should happen.

He likewise made a visit to Harduin, particularly to desire leave to consult a MS. of Justin Martyr under his custody, for the use of Mr. Creech, then engaged in putting out a new edition of that author. But though 'twas well known that there was such a MS. under his care, yet the Jesuit protested, with several oaths, that he knew of no such thing, and was sure there never was any in the library, telling him moreover, that he wondered any man should be so sollicitous about MSS. of an author that was spurious; all the Fathers, he saying, being forgery and a cento made up by some cunning fellows, on purpose to deceive the world. Which made the Dr. smile, expecting this talk from one who, notwithstanding his great learning, was of opinion (at least made people believe so) that all the classicks (Pliny's Nat. History, published by himself, excepted) were spurious, &c. When the Dr. had taken leave of him, he mentioned the discourse to some of the Sorbonists, (who are enemies to the Jesuits,) and was certified by them that there was such a MS. in the library, and that the denyal of it with an oath was a Jesuitical trick on purpose, by the help of it, to spoyle the English edition, when it should come out, which is a method also used by the Hollanders.

Feb. 12. Mr. James St. Amand, jun.[1] (not long

[1] In 1710, Mr. St. Amand was travelling through Italy, with an amanuensis, in order to consult the most celebrated libraries, for MSS. of ancient classical authors, more particularly with a view to publish a new improved edition of Theocritus, from a

since a gentleman commoner of Hart hall, and afterwards of Linc. coll.) tells Dr. Hudson, in a letter sent to him from Leyden, that he has seen Almelovanus's Strabo, which will be in two vols. and to be published in June next, at which time will also be published Julius Pollux. That Gronovius has been about Josephus fourteen years, but 'tis not known yet whether he will really publish it. Gronovius's brother went purposely to Vienna to consult the MSS. there. Besides which he has received a great many assistances, particularly from an edition in which the famous Coccejus had written several various readings, as also conjectures and notes of his own. Mr. Vander Aa, the bookseller, who had first undertaken to print Gronovius's designed edition of Josephus, but has now resigned his interest to another, told Mr. St. Amand, that Heninius, to whom we are obliged for the late edition of Juvenal and Persius, had undertaken to make a collection of all those authors who had written of pyramids, and that he designed to have translated Greaves's treatise on that subject, and put it among the rest. He had made a considerable progress in this work before his untimely death, upon which all his papers came to his widow, to whom Mr. Vander Aa has writ to know if she will part with the papers that relate to this undertaking; because he proposes that the gentleman who would translate the said book of Greaves, would also revise those papers, and publish as much of them as he shall judge fit. Mr. Vervey has got a noble edition of Hesychius ready for the press, but nobody will print it, because of the

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collation of the best copies. St. Amand's collections came afterwards to the Bodleian library, and were of great use to Tho. Warton, who speaks very honourably of him in the preface to his noble edition of that poet.

war. Mr. Le Clerc is putting out a new Anthologia, and he invites all people to send him any epigramms, with promise of a gratefull mentioning the persons he is obliged to in the book.

Feb. 15. Yesterday I had shewed me by a gentleman of Christ Church five pieces of money, dug up at Rewley in the west suburb of Oxon, all of brass. Two of them had on them *Ave Maria. Gracia Jhu.* The other three were Dutch pieces. One of the first had a crosse on the other side. The cross was commonly put on the reverse of the coyns of those times. But it might be put on this piece upon account of Richard duke of Cornwall (who was the first founder of the abbey here) his journey into the Holy Land, at which time he made a vow, if he returned in safety, he would found some religious house, which he did both in this place and at Hales, near Winchcombe in Gloccestershire. Though 'tis most likely that these pieces might be buried here after this first foundation, they being found just where the stone was dug up, formerly mentioned, and therefore in all probability some of those which were scattered at the ceremony of the foundation of the chapell by Ela Longespee, countess of Warwick. The abbey was dedicated to the Virgin Mary. The German or Dutch pieces might be laid here in commemoration of earl Richard's being made king of the Romans.

Feb. 16. Talking last night with Mr. Smith of University college, he was pleased to say, that he did not believe Mr. Bryan Twyne was author of the book which goes under his name, call'd *Antiquitatis Academiae Oxoniensis Apologia*, but thought Mr. Thomas Allen of Gloucester Hall writ it in English, and

that Mr. Twyne only put it into Latin, it being hardly possible, as he thought, that a man so young as Twyne was when the book was ready for the press, (being then scarce 28 years of age,) should have read over and perused such a vast number of muniments, &c. as were necessary for compiling it. There is no doubt Mr. Twyne received great assistance from Mr. Allen, as also from Mr. Miles Windsore; but I really believe the whole composuere is owing to himself, and that (being a man of indefatigable industry) he made most of the collections himself. Nor is it likely Mr. Allen should write such a book in English, and afterwards get another to translate it, since 'tis well known he was a profound scholar and a polite man, and very well versed in Greek and Latin. Mr. Smith has had for some time the privilege of looking over the University charters, records, &c. lodged in the school-tower, of which Mr. Twyne was first keeper, and made a great many additions for the use of the university, which were of so great use to Mr. Ant. Wood, that he oftentimes took what Twyne had done ready to his hand, but without acknowledgment. This Mr. Smith told me, who has compared Mr. Wood's book with Twyne's papers. Particularly he says the discourse about printing is wholly Twyne's, abating some few things which have happened since his death. I remember once I went into the room where the said charters, &c. are kept, and looking over a volume of Mr. Twyne's handwriting, found several particulars which Mr. Wood has in his *Antiquities*, and believe upon that account what Mr. Smith said to be in great measure true.

Dr. Kennett borrowed a certain paper from among the records of University college of the master and Mr. Smith, with condition either to return it or send

a copy of it, but he has done neither as yet, though nine years or more since 'twas lent.

Feb. 17. E registro Caroli Boothe penes Joannem episcopum Norwicensem.

Hic textus insculpitur in prima petra jacti fundamenti collegii cardinalis Oxon. Reverendissimus in Christo Pater ac Dominus, Dominus Thomas Wuley, miseratione divina, titulo sanctæ Cæciliæ sacrosanctæ Romanæ ecclesiæ presbyter cardinalis, Eboracensis archiepiscopus, Angliæ primas, et apostolicæ sedis legatus, episcopus Dunelmensis, exemptique monasterij Sancti Albani perpetuus commendatarius, cancellarius Angliæ, et dictæ sedis apostolicæ ad vitam suam etiam de latere legatus, hanc petram posuit in honorem sanctæ et individuæ Trinitatis gloriosissimæque Virginis Mariæ Sctæ Frideswydæ, et omnium sanctorum vicesimo die Martij anno Domini millessimo quingentesimo vicesimo quinto.

Oliver Cromwell had, amongst his remarkable vices, some little sparks of virtue; as, being chancellor of the university of Oxon, he gave several valuable MSS. to the public library there; and such a respect for the learned bishop Usher,[1] that he was at the

[1] Dr. Parr gives a somewhat different statement, and asserts quite other motives for the protector's munificence. "Whilst "they (his relations) were preparing speedily to bury him, "some or other put it into Oliver Cromwell's head, how much "it would be for the lord primate's, as well as his own honour, "to have him solemnly buried; which he approving of, and "thinking it a good way to make himself popular, because he "well knew what great reputation the deceased had among all "ranks and degrees of men: whereupon he presently caused an "order to be drawn, and sent to the lord primate's son-in-law "and daughter, straitly forbidding them to bury his body any "where else, than at Westminster abby, for that his highness

expence of his funeral, which amounted to 2 or 300 libs.; and made his souldiers, then in Ireland, be content to have so much deducted out of their pay, as raised so considerable a sum as purchased his library for the use of Trinity college in Dublin, where it now remains.[1]

" (as he then called himself) intended a publick funeral for him. " This command his relations durst not disobey, as the times " then were, though it was much against their wills, perceiving " well enough the usurper's design, that (as it was intended, so) " it would make more for his own honour, than that of the " deceased primate, and withal perceiving, (what accordingly " happened,) that he would never defray half the expence of " such a solemn funeral, which therefore would cause the great-" est part of the charge to fall upon them, (though they were " least able to bear it,) and yet he would reap all the glory of " it. I should not have said so much on this subject, had it " not been to shew the world the intriguing subtlety of this " usurper, even in this small affair; and that for the expence of " about 200*l*. out of the deodands in his almoner's hands, (which " was nothing at all to him,) he was able to put those he ac-" counted his enemies to treble that charge." *Parr's Life of Abp. Usher*, p. 78.

[1] " This library, which cost the lord primate many thousand " pounds, was after his decease much sought for by the king of " Denmark and cardinal Mazarine, and a good price offered for " it by their agents here: but the lord primate's administrators " being prohibited by an order from the usurper and his coun-" cil, to sell it to any without his consent, it was at last bought " by the souldiers and officers of the then army in Ireland, who " out of emulation to the former noble action of queen Elizabeth's " army, were incited, by some men of publick spirits, to the like " performance; and they had it for much less than it was really " worth, or what had been offered for it before, by the agents " above mentioned: they had also with it all his manuscripts, " (which were not of his own handwriting,) as also a choice " (though not numerous) collection of ancient coins. But " when this library was brought over into Ireland, the usurper, " and his son, who then commanded in chief there, would not " bestow it upon the colledge of Dublin, least, perhaps, the gift " should not appear so considerable there, as it would do by " itself; and therefore they gave out, that they would reserve " it for a new colledge or hall, which they said they intended to

March. 2. Mr. Dodwell makes the air the receptacle of all souls, good and bad, and that they are under the power of the devil, 'till the day of judgment, he being the prince of the air. Not that he can inflict any pains upon the souls of really good men, but only some disquietudes and molestations, wherein they may be relieved by the prayers of the living, according to the opinion of Justin Martyr. And that's the reason, without doubt, of Mr. Thorndike's being for prayers for the dead. See Mr. Dodwell, pag. 258. He makes, in p. 262, the lowest region of heaven, that is, the space between earth and the clowds, the place of the less perfectly good souls, where they are to remain till the resurrection, and have some punishments inflicted on them by the devils, to purge and qualify them for the upper region.

March 4. Mr. Thomas Lydiatt, of New college, was a person of that singular modesty, humility, and learning, that by many great judges he was reckoned to excell Joseph Scaliger, one of the most considerable men these last ages have produced. Yet for all this, being engaged for the debts of a near relation,

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"build and endow: but it proved, that as those were not times, "so were they not persons capable of any such noble or pious "work, so that this library lay in the castle of Dublin unbe-"stowed and unemployed all the remaining time of Cromwell's "usurpation; but after his death, and during that anarchy and "confusion that followed it, the rooms where this treasure was "kept, being left open, many of the books and most of the best "manuscripts were stolen away, or else imbezeled by those who "were intrusted with them; but after his late majesty's restau-"ration, when they fell to his disposal, he generously bestowed "them on the colledge, for which they were intended by their "owner, where they now remain, and (as they are) make up "the greater part of that library." *Ibid* p. 102.

and having but mean preferment, he was reduced to that extremity, that he was forced to lye in prison a great many years in Oxford and the King's Bench. All which time he was observed to be chearfull, and to carry on his studies with the utmost diligence, being so intirely addicted to them, that he laid out what money he got upon books, so that he was, in a manner, starved to death; which made Dr. Potter, when he sent him a benevolence of 5 libs. give him strict charge to spend none of it in books, but take care to get what might recruit his macerated body. Mr. Fuller, also, the most eminent critick, had very little to support an ingenious man. The like also is to be said of Mr. Hales of Eaton, (whom all allow to have been in a manner starved,) which hath made divers foreigners say, that England is not worthy to have learned men; though 'tis generally observed by them, (particularly I have heard Mr. Grabe say it,) that no country brings forth so great a number of men of that quick apprehension and solid judgment as England doth, though not always attended with so much diligence as in other countries.

March 9. Mr. Camden tells us, that the royal palace at Woodstock, commonly called The Manor-House, was a most magnificent structure: which sufficiently appears from the stately reliques now to be seen; which shew that 'twas much larger than the palace now erecting for the duke of Marlborough. 'Twas first built by king Hen. I. who made the park, and afterwards augmented by king Hen. II. with an addition of a strange labyrinth, wherein he kept his concubine, Rosamund Clifford, as is related by Brompton in his Chronicle. There are no remains of it now, (there are foundations of it to be seen by the

spring.)[1] but it seems to have been somewhere on the north side of that part of the mannor now standing, perhaps just by the spring called Rosamund's Well; but as to the story of her being poysoned by Eleanor, wife to king Henry, who got to her by a clue of thread, it seems to be a meer fiction, and to have no foundation, our historians being wholly silent about it. But though the old palace might exceed the new one, yet there were no such gardens as are now designed to be; which, from what is already done, seem to be very extraordinary, and to exceed any thing of that nature in England: the walls round are already built, but they must be pulled down again, the stone being faulty, and crumbling to pieces. He that shall attempt the perfecting sir Hen. Spelman's *History of Sacrilege* must not forget this place, the park whereof caused the destruction of several churches, and the palace, with the chapel there, was strangely abused by the rebells in the civil wars. Let him observe also the consequences if the mannor house be wholly destroyed, as 'tis said it will: also what success the duke or his heirs will have in the projects here.

March 28. The bishop of Worcester says, it used to be said of judge Hale, that he had got an estate honestly, and that it would wear like him. I heard the bishop of Worcester say, that judge Hale was a man who courted honour, and that he sacrificed justice itself to popularity.

March 29. Mr. Francis Bugg, (as he has told Mr. Thwaits in a letter,) having presented the bishop of

[1] Added afterwards.

Worcester with his second vol. against Quakerism in folio, he refused to accept it, and shewed very great resentment; the reason whereof may be, because of sir Wm. Penn's being so great at court, having perswaded them, that there are 40000 quaking freeholders in England.

Apr. 17. One of the sceletons in the Anatomy schoole was wired by one Wells, a smith in Cat Street; by which he became an eminent bone-setter and a good surgeon.

Apr. 25. Upon the death of Hen. V. emperour of Germany, Maud, his empress, daughter of Henry the first, king of England, returned to her father, bringing with her the hand of St. James. King Henry built the abbey of Reading, where the said hand was reposed. See Fox's *Acts and Mon.* p. 225. ed. ult. Mr. Fox had divers good MSS. of our English history, never printed, and 'tis uncertain where they are now. He frequently quotes them in his *Martyrology.*

Apr. 26. Memorandum, that though Dr. Hyde sold a great many of his books, *De Religione Persarum,* in 4to. for five shillings a piece, yet they now go for twelve shillings a book, and are mightily bought up in Holland, and other parts of Germany, where they have a great opinion of Dr. Hyde's learning, especially in Orientals, (in which there is no doubt he was the greatest master in Europe,) though he was disrespected in Oxford by several men, who now speak well of him.

Mr. Wood, when he was consulting materials for

his *Athenæ Oxon*, would frequently go to booksellers, and generously give money to them purposely to obtain titles of books from them; and 'twas observed of him, that he spared no charges to make that work as compleat and perfect as he could.

This being the day agreed upon by the heads of houses for commemorating the foundation of the university of Francfurt upon Oder[1], by Joachim the first, marquess of Brandenburg, a convocation was held in the theatre, beginning at two o'clock. The vice-chancellor having declared the design and intent of it, several of the said university had diplomas granted them for the same degrees in this university, as had been conferred upon them at Francfurt, and at the same time divers of our nobility, and others, particularly the duke of Beaufort, lord Craven, &c. had the degree of doctor of laws conferred on them by creation, and likewise Mr. Grabe was created doctor of divinity, who being presented by Dr. Smalrich, a noble encomium was given of him by the said Dr. setting forth his great piety, learning, and industry; after which Dr. Smalrich presented him with a bible, and upon that occasion commended his excellent design of publishing the Septuagint from the Alexandrian MS. exhorting him to go on as he had begun. He likewise mentioned his zeal for the church of

[1] This was done in consequence of a letter sent to the university of Oxford, from that of Franckfort, inviting them to celebrate the secular day of the foundation of their university, which had then been founded exactly two hundred years. An account of the whole proceeding was published, entitled, Academiæ Francofurtanæ ad Viadrum Encænia Secularia Oxonii in Theatro Sheldoniano, Apr. XXVI. anno Fundat. CCI. annoque Dom. MDCCVI. fol. Oxon. 1706.

England, and the aversion he had to Popery and Calvinism. This done, the Dr. presented him with a cap, and after that with a ring, signifying that the universitys of Oxford and Francfurt were now joyned together, and become two sisters, and that they might be the more firmly united together, as well in learning as religion, he kissed Mr. Grabe. As soon as this part of the solemnity was ended, verses and speeches were spoke by several young students, and musick performed as usual upon such extraordinary occasions.

Apr. 27. Dr. Smalridge of Christ Church was born at Lichfield. His father was a dyer, and had more children, and was but very poor, as I am informed by one who lived in the place seven years. This Dr. Smalridge is a man of admirable strong parts, great elocution, and good learning.

May 8. That part of the abbey of Rewley now standing which seems to have been part of the chapell to same, did not at all belong to the chapell, as appears from the whole circumference of the chapell lately discovered, when the foundation of the walls were dug up. It was in the garden, on the east side as you enter into the house, and did not come to the said part now standing by a great many yards. I cannot learn that any coffins or bodys have been ever dug up; so that it should seem their burying-place was at St. Thomas's Church, or else at Oseney, and perhaps this may be the reason why Ela Longespee (that built Rewley chapell) was buried in the chapell of Oseney, as appears from evidences cited by Mr. Leland.

May 13. I am told by some of the seniors at

Einsham, that the monastery there had fifty-two fish-ponds belonging to it, according to the number of weeks in a year; which seems to be true, from divers holes near to the place where the monastery stood, which without doubt were once fish-ponds. There is nothing now remaining of the abbey but an outer gate on the west side; which however in some measure shews it to have been a stately place, and the trees about it also shew that 'twas very pleasant.

May 14. Mr. Edw. Llhwyd being a person who was naturally addicted to the study of plants, stones, &c. as also antiquities, he was made by Dr. Plot under-keeper of the Ashmolean museum, and upon his death he became head-keeper: sometime after which his name became famous, particularly upon publication of a small book in 8vo. about fossiles:[1] which is writ in Latin, and has (together with other things in the Philosophical Transactions) given occasion to Dr. Sloan often to say, that he thinks Mr. Llhwyd the best naturalist now in Europe. And as he has this character upon account of his searches into nature, so he deserves very well for his study of antiquity, as appears from the additions he has made to Mr. Camden; but will appear more so, when his great work, (about which he has been about twelve years already,) relating to the language and antiquities of Cornwall, Wales, &c. shall come forth, one volume of which is almost printed. Dr. Nicholson, bishop of Carlisle, in his *Historical Library*, has given him a very great character, to which you may be

[1] Entitled, Lithophylacii Britannici Ichnographia. 8vo. Londini, 1699. It contains twenty-three plates. Only 120 copies were printed.

pleased to have recourse; whilst in the mean time I tell you, that he is a person of singular modesty, good nature, and uncommon industry. He lives a retired life, generally three or four miles from Oxford, is not at all ambitious of preferment or honour, and what he does is purely out of love to the good of learning and his country. But notwithstanding these deserts, he could never yet get any thing, but to be keeper of the museum, which is but a mean place, seeing there is no salary, and his business requires two or three under him.

May 18. Mr. Cowley was, after his death, said by some to have died a Roman catholick; but this was only a malicious story; for Mr. Joyner, who knew him well, has told me that he could not be drawne into that communion all the time he was in France, which was about ten years; but that he continued firm to the last. He was not so much respected by the cavaliers as he ought to have been, upon the restauration, which much troubled him, and made him fly off something, as appears partly from the preface to his poems. He was however a good natured man, of great candor and humanity, and no party ever spoke ill against him upon that score.

I have heard it said by a gentleman, who lived in those times, that the earl of Clarendon did take bribes upon the Restauration, and that a great number of loyal cavaliers suffered upon his account, and were not rewarded, because not able to fee him: and that Mr. Wood was honest and just in that part of his history. This I took the more notice of, because he spoke with a great deal of vehemence, and seemed to be positive in the matter.

May 21. Mr. Whiston of Cambridge has lately printed a book upon the Revelation of St. John. I am told he is of opinion there, that the world will be at an end about nine years hence, when there will be a great eclipse of the sun. The bishop of Worcester of the same opinion. Before which time the bishop thinks Rome is to be burnt. Grounding his opinion upon some places in the Rabbis. The Jews all of this opinion, as I hear.

May 31. In Bodley's archives[1] is a letter in MS. of Queen Mary to cardinal Pole, which here follows:

Reverendissimo Dño Legato Compatri meo.

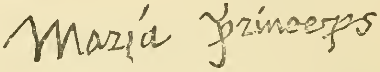
Digna Patre tanto salutatione premissa, Agnosco plurimum debere me reuerendissime sanctitati vestre, cum iucundis de literis mihi a vobis ad Ampthille regiam traditis, tum (vel maxime) quod summo meo oblectamento, regis regineque parentum (quorum vtriusque salutem regum ille supremus quam diutissima felicitate dignetur) menstruo conuictu vestro dudum beneficio mihi frui licuerit. Una vero me interim (alioqui felicissimam) torquebat visende sanctissime paternitatis vestre negata occasio, que si votis respondisset meis, cum sancta vestra benedictione humillime petita, merita in me vestra meosque frequentia (quibus licuisset) gratijs rependissem. Id quoniam mihi quantumvis desyderanti coram assequi tum temporis non obtigit, quod mei jam officij superest, vestram istam benedictionem non nisi omni cum observantia mihi nominandam mitissima implorans, celsitudinem vestram maiorem in modum obtestor, ut cepto erga me animi candore perpetuo sit. Ita

[1] Arch. A. 87.

(quod multis alijs nominibus debeo) obnixius mihi orandum erit, vt incolumitatem vestram Britanne rei publice nedum mihi Deus optimus maximus longissime protrahat. Hertleburye.

Tua spūalis filia
MARIA PRINCEPS.

'Tis the original, under
her own hand.



June 3. In the Bodlejan library, among the MSS. in Mus. num 235,[1] are the Epistles of St. Paul, &c. printed in an old black letter, in 12mo. which was queen Elizabeth's own book, and her handwriting appears at the beginning, *viz.*

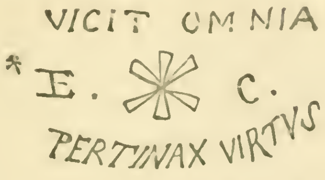
August.

I walke many times into the pleasant fieldes of the holy scriptures, where I plucke up the goodliesome herbes of sentences by pruning: eate them by reading: chawe them by musing: and laie them up at length in the hie seate of memorie, by gathering them together: that so having tasted thy sweetenes, I may the lesse perceave the bitternes of this miserable life.

The covering is done in needle work by the queen (then princess) herself, and thereon are these sentences; *viz.* on one side, on the borders: CELVM PATRIA. SCOPVS VITAE XPVS. CHRISTVS VIA. CHRISTO VIVE. In the middle an heart, and round about it, ELEVA COR SVRSVM IBI VBI E. C. (i. e. *est Christus.*) On the other side, about the borders, BEATVS QVI

[1] Now num. 242.

DIVITIAS SCRIPTVRAE LEGENS VERBA VERTIT IN OPERA. In the middle a star, and round it



June 4. In Bodley's archives, B. 94, is a MS. primer, curiously illuminated, which was formerly queen Mary's, and afterwards prince Henry's. 'Twas given by Rich. Connock, Esq. auditor general, sollicitor, and of his highness council of revenue, Jul. 7, anno regni regis Jacobi 13, 1615. Just at the beginning of the Psalms is the following passage, written by queen Mary's own hand, *viz.* Geate you suche ryches as when the shype is broken may swyme away wythe the master, for dyverse chances take away the goods of fortune, but the goods of the soule, whyche bee only the trewe goods, nother fyer nor water can take away. Yf you take labour and payne to doo a vertuous thyng, the labour goeth away and the vertue remaynethe. Yf thoroughe pleasure you do any vicious thyng, the pleasure goeth away and the vice remaynethe. Good madame for my sake remembre thys.

Your louyng mystres
MARYE PRINCESSE.

June 8. 'Tis said that the king of France used to lye with the dauphin's wife, and for the expiation of so great a sin, the pope, by way of penance, injoyned

* I think for Elizabetha Captiva, vel Elizabethae Captivae, she being then, when she worked this covering, a prisoner, if I mistake not, at Woodstocke.

him to extirpate the protestants in France, which is said to be the occasion of their persecution.

July 5. When Mr. Barnes presented his Edward III. (which cost him above 600 libs. in all) to king James, (to whom he dedicated it,) his majesty was pleased to talk very freely and kindly to him, and there is no doubt had given him preferment if the troubles had not followed immediately, or if my lord Sunderland had acted fairly.

ANACREON, LVII. V. 915.

(Translated by Joshua Barnes.)

Bring me a bottle brisk and true
With a *double, double U.*
Bring me, bring me, quickly, lad,
Bring me the best that may be had:
Now reache the bowle: to five of wine,
Ten parts of purest water joyne.
Bawds and bullys may endure
Perhaps a stronger temperature.
  Give me the liquor, and from hence
Banish all noise and rude offence;
All harsh roaring, and hard drinking;
Sipping 's best to help good thinking:
Now and then a chearing glass,
While in sheer wit our time we pass.

King Charles II.'s Riddle.

What's that in the fire, and not in the flame?
What's that in the master, and not in the dame?
What's that in the courtier, and not in the clown?
What's that in the country, and not in the town?

R.

Aug. 5. There is come into the publick library[1] the original MS. of *The Causes of the Decay of Christian Piety*, written by the author of the *Whole Duty of Man*. The donor, Mr. Keble, a bookseller in London, near Temple-bar. Dr. Aldrich, dean of Christ Church, has been shewed the book, to know whether he could tell the hand. He replyed, that he was of opinion that 'twas not the author's own hand, but copyed by bishop Fell with a disguised hand. I have carefully examined it, and find bishop Fell's hand in several places; which I know to be his from its being exactly the same with what I have seen of his hand before. Particularly in the title-page, *The Causes of the Decay of Christian Piety* is added by him, in room of *Duty lost in Disobedience*, which is struck out. There is also there struck out, *A practical Treatise, written by the Author*, and for it only added, *Written by the Author*. Indeed by comparing these hands together they will appear to be the same, by the turn of the letters; though we cannot from hence gather that bishop Fell was author. Nor indeed do I think he was, it seeming rather to have been a club of learned and pious persons, such as the bishop, Dr. Hammond, the lady Packington, &c.

Happening to shew Mr. Barnes the MS. copy above mentioned, of the *Decay of Christian Piety*, he presently told me he had a paper written with archbishop Sancroft's own hand, which he thought resembled very much the hand of the said book. This he brought the next day, and comparing it with the book, we found several letters written the same way, the same distance as to lines, &c. And accordingly we concluded that they were done by the same per-

[1] Its present place is MSS. Bodl. 21.

son; and what confirms this is, that Mr. Barnes says, that formerly talking with Dr. Holbeach, master of Eman. coll. (of which archbishop Sancroft had been fellow, and afterwards master,) the Dr. told him, that making a visit once to Dr. Sancroft (he thinks) before the restauration, he happened to see some papers written by Dr. Sancroft, which he would take his oath were part of what was afterwards printed under the title of *The Whole Duty of Man.* Nothing can be objected against his being author, if his extraordinary piety, learning, eloquence, and modesty be considered.

Aug. 6. We have an account from Whitchurch, in Shropshire, that the dissenters there having prepared a great quantity of bricks to erect a capacious conventicle, a destroying angel came by night and spoyled them all, and confounded their Babel in the beginning, to their great mortification.

Aug. 7. One of the canons of Sarum being lately deceased, the bishop laboured tooth and nayle to have brought in to have succeeded him a certain haughty Dr. [Dr. Kennett] famous for arraigning the blessed martyr K. Charles 1st in a 30 of January sermon, as also for a late History[1] published by him, which is full of whiggism, trifling, Grub-street matter, and base reflections out of his way, but he lost his aime, and the deane and chaplains chose the reverend Dr. Wyatt.

[1] The said history is the third volume of the English Historians; and is done with Dr. Kennett's usual inaccuracy, pride, injudiciousness, and knavery. The said Dr. Wyatt was formerly proctor of the university of Oxon, and tutor to the eminent Dr. Bernard.

In St. Peter's Church in the East, Oxon, on the north wall is painted Queen Elizabeth lying at full length in her robes with a crown on her head, &c. I suppose done about the year 1603, when she dyed and was buried at Westminster.

Sept. 16. Dr. Hudson has often enquired of Mr. Joyner, who was intimately acquainted with Mr. Milton, whether the said Mr. Milton dyed a papist or no? To which Mr. Joyner constantly replyed, that he was sure he did not. Yet for all this 'tis credibly reported, that sir Christopher Milton, his brother, made a judge in king James's reign, declared publickly in company, that his brother died a papist, and had lived in that communion for above ten years before. For further satisfaction about this, consult a sermon printed by Dr. Binks, now dean of Lichfield, which was preached at the assize at Warwick.

On Friday the 13th of this instant Sept. died Mr. O. Joyner, who o will had been heere fellow of Magd. College. He turned Roman Catholick after his being turned out in Oliver's time. After that he went beyond sea, was entertained and patronized by several great persons, and lived a papist to his dying day, being always chearfull and continually speaking well of the true protestants; but he could not endure the presbyterians, or any of that side, whom he commonly called puritans. Upon king James's turning out the fellows of Magd. he was restored, but quickly outed again. After which he lived in a retired condition partly near Brill in Oxonshire, and partly in a house adjoyning to the north part of Holywell church in Oxon, in the last of which places he died and was buried in the churchyard of that place. He died

pretty wealthy. There were besides the minister onely two scholars at his funeral, viz. Dr. Hudson and Mr. Jo. Caswell, the former of which was his intimate friend and acquaintance.

Oct. 2. In a chamber on the west side of Oriel college in the window is the picture of sir Thomas Bodley, done at the charge of Mr. Rouse, the publick library keeper, who was once in this chamber.

Oct. 9. Mr. Baxter, an eminent school-master, (who put out Horace and Anacreon, and was the chief mourner at the famous Mr. Rich. Baxter's funeral, who was his near relation,) did assure Mr. Halley, that old Baxter, when he was opened after his death, had a gaul in him as large as that of an horse.

'Twas a memorable saying of my lord Bacon, that a little learning made men atheists, but a great deal reduces them to a better sense of things: so it may be said, that a smattering of learning makes men ungratefull to their mother university, when as those who have a better stock of it are always willing to shew their gratitude; witness sir Thomas Bodley, archbishop Laud, Mr. Selden, bishop Barlow, bishop Fell, Dr. Marshall, &c.

Oct. 19. Mr. Baxter (Wm.) the schoolmaster has ready, or very near ready, for the press, *Glossarium Britannicum*, a specimen whereof may be seen in a part of the Philosophical Transactions just come out. It seems by that to be a very curious work, and the author shews himself to be a scholar, and a good antiquary, as Mr. Llhuyd has also told me he is, who

further added to me, that he is, though related, yet of quite different principles from the noted Rich. Baxter.

Oct. 25. The dean of Christ Church has a MS. written in the time of king Edward III. It was written by Walter De Millemet, clericus, in the year 1326, *viz.* the first of the reign of Edward III. It beginns thus: *Hic incipiunt Rubrice capitulorum hujus libri de nobilitatibus, sapiencijs et prudencijs regum, editi ad honorem illustris domini Edwardi Dei gracia regis Anglie incipientis regnare, anno Domini ab incarnacione milesimo, trecentesimo, vicesimo sexto.* 'Tis in quarto, and most curiously illuminated, containing some of the chief courtiers, &c. of that time, arms, birds, beasts, &c. The author I do not find mentioned in Leland, Bale, or Pits.

The shoes then without heels, as appears from the pictures.

At the end of the rubricks the pictures of king Edward III. and queen Philippa.

The book itself beginns thus; *De invocacione Dei nominis in principio cujuslibet operis.—In nomine Patris et Filii et Spiritus Sancti Amen. In principio cujuslibet operis est nomen sancte et individue*, &c.

In the second page the arms of the king of England. After that, follow the arms of the prince of Wales, the pictures of Courtney and Wake. The arms of Thomas Brotherton, earl of Norfolk, *viz.* gules, three lyons pass. or, a file of five. Of Edmund de Woodstock, *viz.* gules, three lyons passant or, within a border arg. with other arms of that nature.

The second chapter is, *Epistola allectiva dominum regem ad sciencie regalis cognicionem.* Just above the beginning of this chapter, king Edward III. is painted,

&c. as also he is in several other places. Presently after the beginning of this chapter is the author's name, *viz.* Walterus de Milemete.

At the bottom of one page of this chapter are the arms of Henry, earl of Lancaster, *viz.* gules, three lyons pass. guardant or, a bendlet azure. Of Edm. earl of Lancaster, *viz.* gules, three lyons pass. guard. over all a file of five azure, each charged with three flower de luces or. From this chapter it appears that this author transcribed Aristotle's book, intitled *De Secretis Secretorum*, (which Aristotle had presented to Alexander the Great,) for the use of king Edward, and that what he has writ in this book was only by way of supplement and explication. This to be taken notice of hereafter, by the editor of Aristotle's works.

The author very free in telling the king to preserve the rights and liberties of the church.

The gloves much then as the topped gloves now.

The arms of John de Eltham, earl of Cornwall, *viz.* gules, three lyons pass. guard. within a bordure arg. charged with twelve flower de luces.

No sleeves to the coats. I take this to be the very copy that was presented to king Edward by the author.[1]

Nov. 3. Dr. Richard Busby of Christ Church, head master of Westminster schoole. He was the best that ever was in that place, and great was the number of scholars bred up by him. As he was a most excellent scholar, so he was a very good man. He is buried in Westminster abbey, and he has a noble epitaph

[1] It is now preserved in Christ Church library. Arch. Sup. E. 11.

upon him. See some things of him in Dr. Kennett's book about augmentation of poor vicaridges. He has two Greek grammars, one in prose and another in verse, the latter supposed to be made by his scholars, and revised by him.

Nov. 13. In chapter nine of Dickenson's *Delphi Phan.* are two or three pretty stories, worth notice, of ventriloqui, or those that speak in their bellies, &c. and put cheats upon the world; particularly of one at Oxon, an. 1643, commonly called *the King's Whisperer*, and of one who got by that means a pretty woman to be his wife, who had been at the same time married to another, and her husband then living.

Nov. 17. King Charles II. duke of York, duke of Monmouth, Laurendine, and Frazier, (the king's physitian,) being in company, my lord Rochester, upon the king's request, made the following verses:

Here's *Monmouth* the witty,[1]
Laurendine the pritty,[2]
And *Frazier* the great physitian;[3]
But as for the rest,
Take *York* for a jest,[4]
And yourself for a great politician.[5]

The lord Rochester's verses upon the king, on oc-

[1] Monmouth, a half witted man. H.
[2] He was a deformed person. H.
[3] A mean empty physitian. H.
[4] He would not take a jest. H.
[5] This well said of the king, who was negligent and careless, though otherwise a man of very strong parts. H.

casion of his majestie's saying, he would leave every one to his liberty in talking, when himself was in company, and would not take what was said at all amiss, *viz.*

We have a pritty witty king
And whose word no man relys on:
He never said a foolish thing,
And never did a wise one.

Nov. 20. On Sunday last, (17th inst.) about three o'clock in the afternoon, died my very dear friend, Mr. Thomas Cherry, A. M. of Edm. hall, to the great grief of all that knew him, being a gentleman of great beauty, singular modesty, of wonderful good nature, and most excellent principles. He was also studious, a lover of learning and learned men, and had he lived some years longer, (he being now little above twenty-three years of age,) he would, in all probability, have proved a considerable encourager of them, an ornament to the church, (he being newly entered into holy orders,) and, as he always was, been a farther comfort to the writer of these matters, with whom his memory will be ever precious, he being one of the very best friends he had in the world.

Dec. 1. Sir William Cowper died last Tuesday, 26th Nov. His estate of 2000 libs. per an. fallen to his son, lord keeper. His father was a true friend of the church of England, and was at the charge of a monument for the excellent Mr. Hooker, author of *Ecclesiastical Polity*. This sir Wm. buried Saturday last (30 Nov.) in St. Peter's Cornhill church.

Dec. 4. Mr. Thomas Cherry (mentioned above pag.

120) was buried on Wednesday the 20th of Nov. at St. Andrew's church in Holborn, in a vault that runs under the church, though the entrance be in the church-yard. He was very decently interred, being carried in a hearse, and the company in mourning coaches. The rooms were very handsomely set out with black sconces, &c. proper for such occasions. The pall was bore up by six divines, four of which had been members formerly of Edm. hall.

Dec. 24. The secret causes of abundance of particulars of history are not known to the world; for instance, in sir Walter Rawleigh, who was put to death for things done twenty years before. 'Tis said, the true reason thereof was his putting a cast-off mistress to the earl of Salisbury, and then bragging of it. This comes from Dr. Eaton, who had it from one Bond, who was a dependent on the lord chancellor Egerton.

Dec. 25. On Thursday last the lord mayor of London's feast was kept, at which were present divers great persons, and 'twas managed with an exact regularity. The duke of Marlborough sate on the right hand of the lord mayor, in the middle of an oval table, and the lord high treasurer on his left, and the rest of the great men according to their degrees and places. The queen, prince, emperour, duke of Savoy, and the other princes, allyes, healths were drank, and when the lord mayor offered to begin that of the duke of Marlborough, his grace rose up twice at table, and would not permitt it 'till that of prince Eugene was drank. His grace, and the rest of the great men, as soon as dinner was over, (which was about eight o'clock,) took coach and returned to court. The

claret that was drank cost 1*s.* 6*d.* per bottle, and the musick cost 50 libs.

1706-7. *Feb.* 6. Mr. Will. Rogers, formerly commoner of University college, afterwards a zealous Roman catholick, tells me that Mr. Woodhead writ a great many other things besides those mentioned by Ant. à Wood, particularly one about Opteetis, which he says was printed at Oxon by Mr. Walker, under whose name it went. 'Tis a small thing, and rare. He likewise tells me, that he really believes Mr. Woodhead to be author of *The Whole Duty of Man*, and the other pieces which goe under the name of that author. But this is hardly credible.

Feb. 7. When the bill for security of the church of England was read, a clause was in it to take off the *sacramental test*, which was assented to by eleven of the bishops that were in the house, such as Tennison, More, Trelawny, (who has changed his principles in hopes to be translated to Winchester.) &c. and dissented from by six, *viz.* the archbishop of York, bishop of Chester, the bishop of London, the bishop of Rochester, the bishop of St. Asaph, and the bishop of Durham. Dr. Bull sate in the lobby of the house of lords all the while, smoking his pipe. The bishop of Bath and Wells, with some others, were not in town. 'Tis said the duke of Marlborough made a speech for taking off the test.

Feb. 18. Montfaucon, in his Athanasius, in the second tome of his *Collectio Nova*, p. 18, out of Athanasius, *οὐχ' αἶμα τοῦ κυρίου ἐστὶν ὁ οἶνος, ἀλλὰ τῆς ἀμπέλου.* This passage is concerning the eucharistical wine, and is express against transubstantiation,

which he has not observed. In the same place, p. 28, is a passage against the harsh notion of original sin.

Feb. 20. *Out of Casaubon's Papers.*

Die Martis 6 Aug. (the year not added,) stylo veteri. Dunamia profecti venimus ad ædes olim episcopales, nunc D. Peirson, Doninchtoni, sane elegantes et pretiose instructas.

7. Witsbieum appulimus. Fuit autem totum iter a Dunamia per loca palustria, quæ nunc q. magna ex parte sicca erant: sed hieme alta aqua conteguntur. Est vero pars Eliæ propior, multo melior, quam pars ad Wisbieum. quæ per plura milliaria plane deserta est et perpetuum est arundinetum. Sane si siccaretur hæc plaga pars vel optima certe inter optimas Angliæ videtur futura. Nam apud D. Peirson qui amœnissimum tractum colit et admodum *κατάζεῦρον* nascuntur cum alii fructus, tum præcocia (abricots) quibus meliora Lutetiæ edisse non meminimus.

6 Aug. Quum jam non multis M. P. distaremus à Doninchtono, occurrit nobis rusticus, qui equo nudo vehebatur non divaricatis ut fit cruribus, sed rectus stans et dorso insistens equi; qui adeo firmus stabat, ut non dubitaret currere quanta maxima contentione. Ego simile spectaculum antea non videram.

Witsbieum porrigitur secundum fluviolum unde urbi nomen quasi d. fluminis Wiesæ ostium (inde *beccum* apud Suet.) et sunt ædificia humilia, neque continua, nisi ad illam partem, ubi est arx episcopalis. Ea pars et proximæ urbis speciem aliquam referunt: reliquæ domus sunt *παραποτάμιοι* ad milliare unum extensæ.

Doninchtono profectis ad milliare 3 aut circiter occurrit in vasta solitudine tuguriolum luteum *ταπεινὸν* quod vocant *Ophous* sive *Oppenhous*, domus *Op*; ibi solent haustu cervisiæ recreari viatores: sed *τῇ λιτότητι τοῦ τοπου ἀναλογός ἐστιν ἡ ποιοτης τοῦ πόματος*.

Magna ἐρημία: raro homines occurrunt. Et inter Dunamiam ac Dodinchtonum per campos virentes iter fecimus nullo viæ vestigio apparente.

Kal. Aug. Narrabat hodie mihi rem miram reverendiss. præsul D. Ep. Eliensis, quam ille acceptam auribus suis à teste oculato, et auctore credebat esse verissimam.

Est vicus in urbe Londino qui dicitur vicus Longobardorum, in eo vico παροικία est et ædes parœcialis, in qua fuit presbyter, homo summæ fidei et notæ pietatis anno 1563, quo, si unquam alias, pestis grassata est per hanc urbem Lond. Narravit igitur hic parrocus et passim aliis, et ipsi quoque D. episcopo, sibi hoc accidisse. Erat illi amicus in sua paroecia insignis vir, ut omnes existimabant probus et pius. Hic peste correptus advocavit presbyterum illum suum amicum, qui et ægrotanti affuit et vidit morientem, nec deseruit nisi mortuum. Ita demum repetiit domum suam. Post horas satis multas à morte hujus quum ipse pro mortuo esset relictus in cubiculo, uxor illius idem cubiculum est ingressa, ut ex arca promeret lodicem sive linteamen ad ipsum ἐντυλίττειν, ut est moris. Ingressa audit hanc vocem operi intenta: *Quis hic est?* terreri illa, et velle egredi. Sed auditur iterum vox illa, *Quis hic est?* at tandem comperto esse mariti vocem accedit ad illum, *quid*, ait, *marite, tu igitur mortuus non es? at nos te pro mortuo compositum deserueramus. Ego vero*, respondet ille, *vere mortuus fui: sed ita Deo visum ut anima mea rediret ad corpus. Sed tu, uxor*, ait, *si quid habes cibi parati, da mihi, esurio enim.* Dixit illa, *Vervicinam habere se, pullum gallinaceum*, et nescio quid aliud; sed omnia incocta, quæ brevi esset paratura. *Ego*, ait ille, *moram non fero; panem habes*, ait, *et caseum?* quum annuisset, atque ipse petiisset afferri, comedit spectante uxore. Deinde advocato presbytero, et jussis exire è cubiculo omnibus qui aderant, narrat illi hæc. *Ego*, ait, vere mortuus fui: sed jussa est anima redire ad suum corpus, ut scelus

aperirem ore meo manibus meis admissum, de quo nulla unquam cuiquam nata est suspicio. Priorem namque uxorem meam ipse occidi manibus meis tanta vafritie, ut omnes res lateret. Deinde modum perpetrati sceleris exposuit. Nec ita multo post exspiravit ac vere tum mortuus est.

Feb. 26. An abstract of sir Anthony Bend, knt. his will, recorder of London.

Dat. 26 April, 1618; probat 28 Octob. A°. eod.

I would have my sonne awaken himself to industry, and rouse up his spirits, for the world's greate possessions would make him laisy. I would have him the sonne of his own fortunes as well as my sonne. I have ever aymed at a competency, and never set my thoughts upon abundance, and God hath fitted me thereafter. Nevertheless I deny not but that I have affected promotion, but it hath been with a mynd (as knoweth God) to honour him, and to doe good to the commonwealth, and the same holy and just ambition I bequeath to thee my dear and beloved sonne. I feele no more perturbation within mee to departe this worlde, than I have done in my best health to aryse from table, when I have well dyned, and thence to retire to a pleasant walke. I have had my parte in this worlde, and now I must give place to fresh gamesters. Farewell. All is wearinesse and vanitye, yet such a weariness and vanity that we shall ever complaine of it, and love it for all that; and of all vanityes our own imaginations are most yrkesome, and of all our imaginations, that the most foolish, when being by God and nature syzed out to be a vessel of small content, wee yet stryve to hould eyther as much of understandinge or fortune as larger vessels, and therein stryve against God's ordinance and power. But see wee rather that wee make that measure that is our's full, and then the fault is not in us, though wee bee but pynt,

where others are a pottle; our heads swymme, and our harts beat, as if wee were at sea. It is not enough that our owne thoughts perplex us, but wee are ever and anon shipwrackt and sea sicke, wee are moyled and harard with tempestes and stormes that aryse abroad; our good or ill depends not simply on our own counsels and resolutions, but more often upon adventures that lye not in our management. Publicke affairs are rockes, private conversations are flatt whirlpooles and quicksands: it is alyke perellous to doo well, as to do ill; opinion befoggs us, and smooth and faire calmes befooles us. Nevertheless, my sonne, take hart and courage to thee; thy adventure lyes in thys troublesome barke; strive, if thou can, to make good thy stations on the upper-decke: those that lye under hatches are ordeyned to be drudges and scullions. Indeavour rather to be part of the tymber of the house than lath or mud-wall, but bee beame timber not threshould stuffe. Farewell, God onley is sure and true evermore to those that are true to him; noe gospel truer than this in proofe. To his providence and trust I cōmend all that I have; worldly friends, like brambles, will teare of somewhat of the fleece, therefore leave I nothing to the trust of any. Touchinge place of buriall, solemnities, legacies, distributions to the poore, and the like, they are for the most part rather ostentations than workes of love and charity. I referre all of this kinde to my executrix; let her doe as she sees cause, and give what she list, soe shee gives in God's name and her owne. Let all things be done honestly, and decently, and inoffensively.

Concord. cū originall. 20 Maij, 1629. R. Gascoigne.

From Dodsworth's MSS. vol. iv. fol. 8 a.

It hath been credibly reported, that the man which killed Mr. Shirley (servant to the lord Digby, in the Isle of Man, when my lord was there in his passage

from England to Ireland) did at his execution confesse, that Mr. Pym suborned him to swear falsely upon the earl of Strafford's tryal, and furnished him with a cloake lyned with plush, and other cloathes suitable, whereas he knew nothing thereof further than Mr. Pym instructed him.

March 1. On the thirtieth of January last was an abominable riot committed in All Souls college. Mr. Dalton, A. M. and Mr. Talbot, son to the bishop of Oxon, A. B. both fellows, had a dinner drest, at twelve o'clock, part of which was woodcocks, whose heads they cut off, in contempt of the memory of the blessed martyr. At this dinner were present, two of the pro-proctors of Oriel coll., Mr. Ibbetson,[1] and Mr. Rogers, to their shame be it spoken, both low-church men. 'Tis to be noted, that this Dalton, an empty fellow, is one of those whom the archbishop of Canterbury, Dr. Tennison, put into the society upon the devolution to him of that power, when Dr. Finch, the late warden, died. He was for having calves-heads, but the cook refused to dress them.

When king William was in Oxon in 1695, Ant. à Wood, who saw him in the Theatre, resembled him to one Hen. Earle, a poor, thin, meagre, hawk-nosed fellow, in St. Clement's parish; who was indeed exactly like him.

May 14. I am told Dr. Woodward, fellow of the

[1] Mr. Ibbetson has since told me several times, that he is heartily sorry for this thing, and that he was ignorant of the whole matter, and had not the least hand in carrying it on: which perhaps may be true, he being a man of very good sense, though it must be allowed that he is a whig. H.

Royal Society, and one of the professors of Gresham college, was originally a linnen draper, that he served out his time, but being a man of very quick parts, and having a genius to the study of natural philosophy, &c. he procured the archbishop to give him the degree of doctor of physick, though he never was of any university. He lately sent down to the university some copies of an ancient shield, as he has caused them to be ingraved, representing the taking of Rome by Brennus, and illustrating the whole story as told by Livy. 'Tis a great curiosity; but yet for all that, there are not wanting some ill-natured men, who run it down as a banter, particularly Dr. Gregory, the Scotch man, who understands just as much of antiquity as he does of Greek. And yet some are so wise as to hearken to him, both in this and other matters, and to take him for an oracle.

The writer of the Gazette now is captain Steel, who is the author of several romantick things, and is accounted an ingenious man.

June 13. King Charles II. having given a commission to a gentleman to raise a company of souldiers, and meeting him by chance a little after, asked him how many he had got? The gentleman answered, "But *five*, if it please your majesty." The king replyed, "Then be sure you keep them; for five is "the best company in the world:" alluding to a merry company, which consists better of five than any other number.

July 4. The shield of Dr. Woodward is suspected by some, for this reason; because the horses are represented without bridles. Livy, l. 35, c. 11, has

"equi (Numidarum scilicet) sine frenis, deformis ipse "cursus." So that for horses to be without bridles in battle he reckons strange and unusual.

July 9. Religious pictures were printed first: then cards: then ballads.

July 29. Mr. Du Gain, an Irish gentleman, having been informed against for words spoken at least four years agoe, touching upon king William's memory, after the thing had been moved from place to place, to his great loss, at length it was brought before the judges last week, at the assize in Oxon, but the witnesses disagreeing in their evidence, and the word *infernum* (for so 'twas brought in, *viz.* that he should say, *If there were any hell, he believed king William's soul to be in it*, which they interpreted *infernum*) being ambiguous, the matter was laid aside, and the informers came off with no small disgrace. Yet for all that 'tis believed they will still prosecute this poor unfortunate gentleman, out of malice, and only to bring him into trouble and charges.

Aug. 9. This day, about three in the afternoon, was admitted principal of St. Edmund hall, Mr. Thomas Pearson, A. M. and fellow of Queen's coll. who deservedly bears the character of a modest, good-natured man, and a plain practical preacher. The electors were for some time put to it, none of the college being willing to accept it, (the hall being but thin at present,) unless upon very considerable terms of advantage from the coll. Accordingly therefore at last they agreed, that if Mr. Pearson would take it, he should have the option of a parsonage, and in the mean time have a pension from the college.

equivalent to a fellowship: which is nothing else but an evasion of the statute, which says, none shall be *socius* and principal at the same time, *ultra sex menses.*

Aug. 14. Last week Mr. Hickeringall, the famous parson of Colchester, who has so long ridiculed his profession, and the Christian religion, as a specimen of his morality, was indicted, tryed, and found guilty, at the assizes, for forgery, and fined 400*l*. He carryed himself with that indecency to the court, that he was thought to be mad. He was educated at Cambridge.

Aug. 26. To Dr. Woodward, professor of natural philosophy at Gresham coll.

Honoured sir,

This morning Dr. King was pleased to communicate to me certain letters relating to your ancient shield, a copy of which, as you had caused it to be ingraved, I received by your order some time since. I have not as yet had any time to consider it fully; but at first sight I concluded it to be done long after the time of Camillus the dictator. I do not however believe it to be so modern as some would persuade us. Without doubt 'twas done by one of the gens Furia, to revive the memory of the dictator's driving the Gauls from Rome; and none seems more likely to have been the author of it than that Furius Camillus, who is mentioned by Suetonius, in his life of Claudius, who was descended from the dictator, and by his own military actions did add fresh honour to the family, as is observed by Tacitus in his Annals. This thing being done so many years after, might

cause some particulars of the history to be left out, as that of the geese. And because the Numidians were famous for fighting on horses without bridles, the horses on this shield might be represented without bridles, on purpose to shew that the Romans were not at all inferior to them in guiding their horses; unless we will rather suppose, that in this shield the rules given us by the authors of the Strategicks are nicely followed, who tell us, that for a charge the antients thought it more convenient to use the full natural strength of their horses without any curb, such as is given by the bridle, which the Greeks call *ἀπο ῥυτῆρος*. However, if neither of these be the true reason why the horses are thus represented, yet the thing ought not to appear more absurd than that of the Romans being represented on Trajan's pillar, fighting with the Dacians with their bare fists, without any arms. I have by me the draught of your gem, which, when the text of Livy is off, I will consider, and compare with the votive shield in Spon's *Miscellanea*.

I am, with the greatest respect,
Sir,
Your most obliged
humble servant,
THO. HEARNE.

Edm. Hall,
Oxon, Aug.
26, 1707.

Sept. 8. Erasmus did not learn Hebrew till after he was near fifty years of age. Dr. John Colet did not learn Greek till he was of that age too, as he insinuates in an epistle to Erasmus. Erasmus turned of fifty when he published his noble edition of St. Jerome's works, in which 'tis to be questioned whether he be at all out-done by the Benedictines.

Sept. 14. Letter from my lord Raby to ——.

My lord,

I will tell you as a particular friend, that even without leave (which ought to have been had) I did venture the other day to ramble into Saxony, to satisfy my curiosity in seeing those different things there, and penetrating as far as I could how matters stood there, and how our fate is like to be determined by that Gothick hero, who with a handfull of men makes himself dreaded and courted by all the powers of Europe. As for his person, he did not *dementir* the description I had of him. He is a tall handsome gentleman, but immoderately dirty and slovenly. His behaviour and carriage more rustick than you can imagine in so young a man should be; and that the outside of his quarters should not belye the inside, he has chosen the dirtyest place of all Saxony, and one of the saddest houses. The cleanest place is the court before the house, where every body is to alight off his horse, and is up to the knees in dirt, where his horses stand with hardly any halters, and sackings instead of cloaths, without either racks or mangers. The horses have rough coats, thick bellyes, thin buttocks, and switch tails. The grooms that look after them seem not to be better cloathed nor better kept than their horses, one of which stands always ready saddled for the mighty monarch, who runs out commonly alone, and bestrides his steed, and away he gallops before any one else is able to follow him. Sometimes he will go ten or twelve of these country miles in a day, which is forty or fifty of our English miles, now in the winter time, bespattered all over with dirt like a postillion. I should make my letter too long, if I should tell you his dress, his eating, drinking, and sleeping; but not

to let it intirely alone, I will tell you his coat is plain blew, with ordinary brass buttons, the skirts pinned up behind and before, which shews his majesty's old leathern waistcoat and breeches, which, they tell me, are sometimes so greasy, that they may be fryed: but when I saw him, they were almost new: for he had been a gallant a little before. He had been to see king Augustus's queen, upon her return to Leipsick, and to be fine, he had put on those new leathern breeches, spoke not above three words to her, but talkt to a foolish dwarf she had about a quarter of an hour, then left her. He wears a black crape cravatt, but the cape of his coat buttoned so close about it, that you cannot see whether he has any or no. His shirt and wristbands are commonly very dirty: for he wears no ruffles or gloves, but on horseback. His hands are commonly of the same colour of his wristbands, so that you can hardly distinguish them. His hair is light brown, very greasy, and very short, never combed but with his fingers. He sits upon any chair or stool he finds in the house, without any ceremony, to dinner, and beginns with a great piece of bread and butter, having stuck his napkin under his chin; then drinks, with his mouth full, out of a great silver old-fashioned beaker, small bear, which is his only liquor. At every meal he drinks about two English bottles full; for he emptyes his beaker twice. Between every bit of meat he eats a piece of bread and butter, which he spreads with his thumb. He is never more than a quarter of an hour at dinner, eats like a horse, speaks not one word all the while. As soon as he rises, his life guards sitt down at the same table, to the same victuals. His bed-chamber is a very little dirty room, with bare walls, no sheets nor canopy to his bed, but the

same quilt that lyes under him, turns up over him, and so covers him.[1] At his bed's feet stands his close-stool, a sad dirty wooden thing. His writing-table is of a slit deal, with only a stick to support it, and instead of a standish, a wooden thing with a sand-box of the same. He has a fine gilt Bible by his bed-side, the only thing that looks fine in his equipage. He is a very handsome man, well shaped, and a very good face, no stern countenance, but he is very whimsical and positive, which makes all the allyes afraid of him; for he risques himself and his army as easily as another would fight a duel. He has not shewn much generosity to king Augustus, who sent chart blanch to make a peace, and to recommend himself to his friendship, but does still every day do very hard things to that poor prince, whom he treats always like one he has intirely in his power, and king Augustus is as well bred a man as you shall see, and very obliging in his person and behaviour, liked by every one. But now he pays for all his false unfaithfull politicks, and finds, too late, that one prince should not intirely submitt to another. But that my letter is too long already. I would give you some account of the Polish court of king Stanislaus: for being incognito, only with a friend and one footman, and impossible to be known, I would take a tour to Leipsick, where I not only saw that king, but he very civilly came and spoke to me and my friend, seeing we were strangers. His court has much a better air, than that of his maker, and his mother and wife were there, a couple of well-bred women, well drest, and both spoke very good French. He is a tall handsome young man, with a great pair of

[1] See Burnett's Hist. of his Own Times, ii. 474.

whiskers, in the Polish dress, but inclinable to be fatt, and a little upon the dirty, as all the Poles are. He was lodged in a very pretty castle, belonging to king Augustus, but against the king's will, who will never see him, and cannot abide to hear him spoke of; yet the Swedes would oblige him to see him, which, they say, he ought to do by the treaty. You used to tell me, my dear lord, you loved to hear of my rambles, and I believe this may please you better than my former, being a very true description of this mighty dirty monarch.

In Queen's college register H. in pag. 29, is Dr. Barlow's memorandum from Ross, or Rouss, of Warwick's book, entit. *Quatuor Ætates Mundi*, (which book he does not tell us where he found,) that king Henry V. was of Queen's coll. in the chamber over the gate, (next Edmund hall,) and that his uncle, cardinal Beaufort, was his tutor. The cardinal's arms are in one of the windows of the college hall.

Sept. 17. Sir Richard Cox, lately lord chancellor of Ireland, is come to Oxon to consult books there, and to have the conversation of the learned. He has written several books, and has nineteen children now living.

Sept. 19. University college lent king Charles the first 150 libs. a receipt for it in the treasury. They maintained a certain number of souldiers at 4s. per week for a month, according to the king's letter in the treasury.

Sept. 30. The lady Wilmot, wife of sir Geo. Wilmot, of Grove, near Wantage in Berks, ordered her

skull to be preserved in Wantage church, where she, together with her husband and son, is interred. Which skull is, according to her desire, preserved in a chest in that church, the several parts of the skull being described and explained by a surgeon. On it are these verses, writ, as 'tis guessed, by herself, *viz.*

Ladies, when you your perfect beauties see,
Think 'em but tenants to mortality:
I was as you are now, young, fair, and clear,
And you must once be as you see me here.

Oct. 3. The following verses by Mr. Henry Felton, formerly of Edmund hall, now of Queen's coll. occasioned by a ladie's making a copy of verses.

In ancient Greece when Sappho sung,
  And touch'd with matchless art the lyre;
Apollo's hand her musick strung,
  And all Parnassus form'd the quire.

But sweeter notes and softer layes
  From your diviner numbers spring;
Such as himself Apollo plays,
  Such as the heavenly sisters sing.

Oct. 7. There are four maps in Hebrew, one of Palestine, and the other three of the other parts of the world, done by Hugh Broughton, and printed at Amsterdam. Mr. Bagford (who is compiling a history of printing) says he never saw but one copy of them, which was at Leyden, where he purchased them, and brought them into England, and are now in the hands of Mr. Clavel of the Inner Temple.

Nov. 3. On Wednesday last was sen'night, at

eight o'clock in the evening, our vice-admiral, sir Cloudesly Shovell, returning with the fleet from the Streights, was lost, with all the rest of the crew, about 500 or 600 men, the Association being beat to pieces on the rocks of Scilly. Two other men of war, as also a fire-ship or two, are missing. This is but a dismall piece of news, and the worse by reason we have had so bad fortune all this last summer both by sea and land: and about a week before we had news of four men of war taken and destroyed by the French. So that the whiggs will find it a difficult task to silence the mob, and keep the country from grumbling at taxes, and other new impositions which must be contrived after such frustration. Sir John Narborough, son in law to sir Cloudesly, was in the same ship with sir Cloudesly, as also his brother, Mr. James Narborough, who made his will before he went out of England, and by it left at least 500 libs. towards the building of Peckwater in Christ Church. Sir Cloudesly's body has been taken up.

Nov. 5. Epitaph upon Mr. John Dryden.

Here lyes John Dryden, who had enemies three,
Old Nick, sir Dick,[1] and Jeremy.[2]
The fustian knight was forc'd to yield,
The other two maintain'd the field:
But had our poet's life been holier,
He had knick't both Devil and the Collier.

Nov. 15. Some time since Mr. Dodwell read over Pliny's Natural Hist. with Mr. Cherry of Shottesbrooke, and extracted all the chronological notes out

[1] Sir Richard Blackmore. [2] Mr. Jeremy Collier.

of it, by which he gathers that this work was compiled in the space of one year.

Nov. 27. Customary with Vespasian to converse with his familiar friends before day, sometimes in bed. Amongst these Pliny the elder. See Xiphilin's *Epit. of Dio,* Ludg. 1559, 8vo. p. 243.

The Dacians sometimes used to write upon toadstools. Ibid. p. 270.

Adrian the first emperor who shaved his whole beard: former emperors only shaved the chin. Ibid. pag. 274.

Dec. 25. Dr. Bowles, doctor of divinity, married the daughter of Dr. Samford, doctor of physic, and *vice versa,* Dr. Samford, the daughter of Dr. Bowles: whereupon the two women might say to the men, These are our fathers, our sonnes, and our husbands. *Out of archbishop Usher's MSS. Collections, penes Jac. Tyrrel.*

Henry the seventh had no title at all to the crowne, either by father or mother, (the children of Catharine Swinford being illegitimate, and made legitimate by act of parliament, only for to succeed in their father's patrimony, and not to the crowne; as in the parliament rolles imprinted is in special times provided,) but only by his wife. Howsoever the vulgar error runne, of his joyning the roses, or two houses together. *Usher's MSS. Coll.*

1707-8. *March* 13. *A new Ballad.*

(To the tune of Chevy-Chace.)

When good queen Bess did rule this land,
  A lady of great fame,
There liv'd a man of great command,
  And Essex was his name.

This Essex did some wondrous things,
  By sea and land he fought,
He serv'd the French, drubb'd Spanish kings,
  But did not this for nought.

Places and pensions, grants good store,
  The queen did give unto him;
The more he had, he crav'd the more,
  Which did at last undo him.

This earl grew proud, and not content
  With his too happy ease:
His power made him insolent,
  Which did the queen amaze.

The general thought, 'twixt hopes and fears,
  High words would gain upon her:
The queen took courage, box't his ears,
  And bid him learn more manners.

He puff'd and blow'd, complain'd of fate,
  And his hard usage too;
Swore she should move some min'sters of state,
  But that she would not doe.

He treason hatch'd and often spread;
  When, to prevent this evil,
The queen, enrag'd, lopt off his head,
  And then he was more civil.[1]

Thus reign'd queen Bess: thus blest by God,
  Her subjects' hearts she won;
She bid her gen'rals talk big abroad,
  But here she'd rule alone.

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[1] Others read it, And then he went to the Devil. H.

March 20. *Succession of the kings and queens of England.*

Bis Will. | Hen. Steph. Hen. | Rich. Jo. Hen. | Ed. tria Richard.
Hen. tria | bisque Ed. | Rich. Hen. bis | Ed. Mar. | Elza Jacobus.

The printers say they had eighteen shillings a sheet for composing lord Clarendon's history. They had fifteen shillings per sheet for composing Pliny's Epistles. Sixteen shillings for Livy per sheet. Mr. Thorpe gave but ten-pence per hundred for working off his plates to Schutzer. The printers say, Dr. Mill paid ten shillings per sheet for composing the text and notes at bottom of the New Testament. Bennett paid twelve shillings per sheet for composing Thucydides. For Mr. Bugg's book, called *Goliah*, he paid but thirteen shillings composing, and all other things belonging to the press, and for paper seven shillings per ream.

May 17. The following words said of England:

Anglica gens optima flens, pessima ridens.

May 19. Yesterday was placed in the publick library an excellent picture of Mr. Selden, purchased by the university. 'Tis put in his library, and the old one which was there before is removed into the gallery.

June 23. From MS. Bodl. NE.[1] C. 2, 6, f. 21 a.

In potu primo purgatur guttur a limo.
Gaudia sunt nobis solennia quum bibo bis.
Nil valeant vina nisi sit potatio trina:
Cumque quater poto tunc lætor pectore toto.

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[1] Now Bodl. 487.

Ad quintum potum mens labitur in paradisum.
Sextus vult potus ut nemo sit mihi notus.
Potu septeno frons efficitur sine freno.
Octavo potu sum debilis et sine motu.
Nono tractatur ut corpus sepeliatur.

July 14. On Friday last the statutes were read in convocation, and approved of, for a professorship of poetry, founded by Mr. Birkhead, formerly of All Souls coll. and this day was a convocation, at nine o'clock, for electing a professor, when Mr. Trapp of Wadham coll. a most ingenious, honest gentleman, and every ways deserving of the place, (he being also but in mean circumstances,) was chosen, without any opposition, to the great satisfaction of the whole university.

July 27. Amongst other things in the statutes for the poetical lecture, 'tis decreed, that the professor shall have the place but five years, that the same person shall not be chosen above twice, that he shall not have but twenty-five pounds a year, and that he shall read five times a year, once the first Tuesday in every full term, and once in the Act time. 'Twas proposed by the dean of Christ Church, that there should be encænia for young gentlemen to speak verses and speeches once every term, and that the professor should at the same time make a speech, but that was not complied with.

July 31. We hear from Dublin, that one Mr. Forbes having lately taken his degree of A.M. and treating as usual upon that occasion, a health was begun and went round, to the pious memory of king William; but he refused it, and drunk another to the

memory of one Balfee, a notorious Rapparee, executed a little before. The company was very much incensed, and desired he would explain himself. He said that he drunk Balfee's health because he professed himself to dye in the Roman catholick religion, but he could not find that the other had any religion at all. He was presently after degraded, and expelled the college, and the attorney general had orders to prosecute him to the utmost.

Aug. 12. Mr. Howell, who lately published *Synopsis Canonum* in fol. made a dedication of it to the earl of Salisbury, and 'twas printed and sent bound in the book to my lord; but his lordship having not been desired this favour, and thinking the patronizing a non-juror would be taken ill by the government, refused to accept it, and 'twas returned back. So all the copies are without it.

Aug. 17. Yesterday, at three o'clock in the afternoon, was entertained with a consort of musick in the Theatre, a certain German nobleman called count Hambledon. This gentleman was received by the vice-chancellor, (at the request of the chancellor,) who offered to him the degree of Doctor in the Civil Law, and ordered a convocation for that intent; but this poor gentleman refused that honour, saying that he had, according to custom, taken an oath in the university where he was educated upon his taking his degree not to take it in any other university whatsoever; which however is looked upon as a lye, there being no such instance to be produced: and 'tis thought that the true reason is poverty, very common to the Germandeers, he being not in a condition to

make presents to the beadles, &c. as is usual upon such honorary degrees.

Sept. 19. Some manuscripts I saw in Mr. Cherry's hands.[1]

1. A quarto book of Buchanan's epigramms in MS. fairly written by king Charles the first's own hand.

2. A quarto book, written neatly in vellam by queen Elizabeth's own hand, being a translation out of French verse into English prose, of a book called *The Glasse of the sinfull Soul.* The author of this translation was queen Elizabeth herself, as she has dedicated it to her mother queen Catharine, which epistle ded. is dated in 1544. At the end a prayer written in another hand, but the author of it was queen Elizabeth. The cover is neatly wrought with a needle by the queen her self; in the middle of either side K. P.

3. A letter of king Charles II. (dated at Cologne, Nov. 10, 1654.) to his brother the duke of York, to prevent his changing his religion for that of Rome. Mr. Cherry's is only a copy, taken from the original in the custody of Mr. A. Boyer.

4. A MS. collection of letters which passed between archbishop Laud and bishop Williams. All fairly transcribed from the originals.

5. The earl of Devonshire [Montjoy] Appollogie for his Marriage, 4to.

6. Commentarius in Libros Aristotelis De Cœlo. A thin paper MS. in a late hand. With it, Quæstiones de Anima.

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[1] These MSS. are now in the Bodleian. See Appendix, No. IV.

7. Paraphrasis Epistolæ Pauli ad Romanos. Andreæ Arelvini. In Latin verse. A thin paper MS.

8. King Henry VIII's declaration concerning three of the six articles, throughout corrected with his own hand. After that follows a list of episcopal sees and colleges that were designed, an. 1539, to be founded by king Henry VIII. upon the dissolution of religious houses. (See bishop Burnett's *Hist. Reform.* part i. p. 262.) A paper MS. fol. neatly bound, given to Mr. Cherry by Mr. Leigh Atwood, and it formerly belonged to Mr. Patrick Young. In the list you have the several stipends designed for the officers.

Sept. 29. *Scaliger's Epistles*, p. 571.

I myself have seen a book called *Horæ Matutinæ*, the author whereof was my grandmother, Berenica Ludronia, which is the first book that was printed after the invention of this noble art. 'Twas printed in vellam, not in the same manner that we use to print in now: but the letters were at some distance, and the make of the letter was exactly agreeable to our running hands: insomuch that 'twas very hard to distinguish whether the book was written or printed. My father valued the book very much, not only because it was written by his mother, but because 'twas the first book that ever was printed. The cover was of wood, wrought over with silk; but in the middle of each side, and at each corner, were silver bosses gilt. On the inside was fixed a silver crucifix, with the image of the Virgin Mary and St. John the Evangelist: and underneath was written, in a woman's hand, and in the Italian language, Berenica di Ludrone della Scala, that is, Berenica Ludronia Scaligera; with some other words in the German language, which I could make nothing of, being then

very young, when I saw the book, and I have not been able to get a sight of it since, because 'twas soon after torn to pieces by a greyhound.

Oct. 8. Mr. Took told sir Philip Sydenham that he paid Dr. Kennett 200 libs. for his share in the three vols. of English historians, besides about 100 libs. that it cost him in treats.[1]

Oct. 29. Yesterday in the afternoon died an old, rich, miserable fellow of All-Souls, Dr. Thomas Sergeant, doctor of laws. He came into his fellowship in the visitation in the late damnable rebellion, as being a man of true republican principles, and has ever since eat the founder's bread without doing the least good that ever I could hear of. He died rich, but made no will. There is an epitaph upon him that goes about among some waggs, *viz.*:—

Here lyes Doctor Sergeant within these cloysters,
Whom if the last trump don't wake, then crye oysters.

'Twas made upon him some years since, and was occasioned, as they tell you, because the doctor would never answer or come to anyone hardly that knocked at his door; but if a crye of oysters was raised he would immediately come out, being a great admirer of them, as indeed he was of other good eatables as well as drinkables.

Oct. 29. Thursday last, between one and two o'clock, dyed, his royal highness George Prince of

[1] It should be remembered that bishop Kennett always denied having any thing to do with this publication; it was, however, and still is, generally known by the title of Kennett's History of England.

Denmark, in the fifty-fifth year of his age. He was buried about twelve at night, (Saturday,) Nov. 13, following, in a vault, where king Charles the second and king William, and all the issue he has had by the queen were buried, in Westminster abbey.

Nov. 2. Such names of places as terminate with *chester, ceaster, caster,* &c. are Roman, we having no instance in England of any such place, but what we are sure was a Roman garrison. See Burton's *Itinerarie,* and Dr. Gibson's *Regulæ generales de Nominibus Locorum,* at the end of the *Saxon Chronicle.* 'Tis commonly said, that the city of Alchester, that was formerly in Oxfordshire, was so called from Allectus, quasi Allectus-Chester. I much doubt it, and am inclined to think, that though 'twas a Roman city of note, yet that the first syllable *Al,* is Saxon, compendiose for attle, adle, or æðel, *i. e.* noble; as being a town of great note. Alchester is rather Ealdchester.

Ælfric, in the Saxon preface to his grammar, conjures those that should transcribe his grammar to be very cautious in the true writing of it. 'Twas customary for authors so to do in the monkish times, as I have seen in divers MSS. some of which have an anathema added against such as should be negligent.

Nov. 8. *Upon sir Cloudesly Shovel's monument at Westminster.*

(Occasioned by the prayer made by the archbishop of Canterbury, and his being cast away upon the rocks called "The Bishop and his Clerks.")

As Lambeth pray'd, so was the dire event,
(Else we had wanted here one monument,)

That, to our ships, kind Heaven would be a rock;
Nor did kind Heaven the wise petition mock.
To what the metropolitan did pen,
The bishop and his clerks did cry, Amen.

1708-9. *Feb.* 19. Our Saviour never laughed, if we believe St. Chrysostom, Homil. V. in Matth. and Salvian. lib. vi. c. 5, de Gubernat. Dei, and Lentulus's Epist. to Tiberius.

March 31. We hear from Yeovill in Somersetshire, by very good hands, that lately in the hard season, a poor woman of that country going to Chard to sell her yarn, at her return home fell so very ill that she was forced to put in at a little house, and being towards evening, she desired the people that they would let her sit up by the fire all night, she being so very sick as not in any condition to go home. This was denyed. Upon which she went out, and coming to a hedge, she was forced to lye down under it. It snowed very hard, and in a little time she was almost covered with it. At last a man, one of her neighbours, came by, who seeing her, took her up, and desired she would by all means go home, it being not (says he) at so great distance. She followed him a little way, but being not able to hold out, left him, and returned to the hedge again, where she layed herself down, and the snow falling still very hard, she was soon quite covered with it. Thus she continued for at least a week; so that her neighbours made great enquiry after her, but no one could give any account, except the man before mentioned, who however was forced to be silent, least he should have been taken up upon suspicion of having made her away. During this surprise, a poor woman of the

same place dreamed one night, that she lay under an hedge in such a place. She acquainted her neighbours with the dream, who immediately went to the place with sticks, which they forced through the snow. At last one of them, upon putting his stick down, thought he heard something groan; upon which he forced it down with more violence, which made the woman cry out, "O! for God's sake, do "not kill me!" She was taken out, to the great astonishment of them all, and was found to have eaten a great part of her upper garments for sustenance. Upon inquiry, she told them, that she had layn very warm, and had slept most part of the time. One of her leggs lay just under a bush, so that 'twas not quite covered with snow, by which it became almost mortifyed, but 'tis like to do very well. The woman is in a chearfull condition, and there has been a person in Oxford who saw her walk the street since this amazing accident. She lay under the hedge at least seven days.

April 22. Elizabetha Regina Dominæ Norris, in Obitum Filii ejus Joannis Norris militis. E MS. in Bibl. Bodl. Mus. 9.

Although we have differred long to represente unto you our graciouse thoughts, because we liked full ill to yeeld you the first refection of our misfortunes, whom we have alwaies sought to cherish and comfort; yet, knowing nowe that necessitie must bring it to your eares, and nature consequently move both greefe and passion in your hart, we resolved not longer to smother eyther our care for your sorrowe, or our simpathye of your greefe for his death; wherein, that societie in sorrowe may worke diminution, we do assure you by this trew messenger of our mind, that nature can have stirred no more dolorouse

affection in you as a mother for a dear son, then the gratefullness and memory of his services past have wrought in us (his soveraigne) apprehension of misse of so worthye a servant. But now that nature's common worke is done, and he that was borne to dye, hath payed his tribute, let that Christian discretion stay the flux of your immoderating greeving, which hath instructed you both by example and knowledge, that nothing of this kind hath hapned, but by God's providence. And let these lines from your loving and gratiouse soveraigne serve to assure you, that there shall ever appeare caracters of you and yours, that are left, in our valewing rightly all theire faithfull and honest endeavours. More at this time we will not write of this unsilent subject, but have dispatched this gentleman to visitte both your lord and you, to condole with you in the sense of your love, and to pray you that the world may see, that what time cureth in weake mindes, that discretion and moderation in you in this accident, where there is so opportune occasion to demonstrate true patience and moderation.

May 3. The Lord's Prayer out of Wickliff's translation of the New Test. MS. Bibl. Bodl. Mus. 62. ad Matth. 6.

Oure Fadir that art in heuenes halewid be thy name/
Thi kingdom come to/ be thi wille don : in erthe as in heuene/
Giue to us this day oure breed ouer othere substaunce/
And forgiue to us oure dettis : as we forgiuen to oure dettoures/
And lede us not in to temptacion/ but delyvere us from yuel. Amen.

June 17. A penny amongst the Saxons three-pence of our money. Hickes's Diss. Epist. pag. 109. Five silver pennys made their shilling; and thirty pennies made their mancus, mancusa, or marc. Some say four of their pennies made a shilling; which is false, as appears from the end of Ælfric's grammar. A golden mancusa contained ten silver mancusas, or five pounds five shillings of our money.

July 30. 'Twas reported by tradition in Oxford, that Shakespear, as he used to pass from London to Stratford upon Avon, where he lived and now lies buried, always spent some time in the Crown tavern in Oxford, which was kept by one Davenant, who had a handsome wife, and loved witty company, though himself a reserved and melancholly man. He had born to him a son, who was afterwards christened by the name of William, who proved a very eminent poet, and was knighted, (by the name of sir William Davenant,) and the said Mr. Shakespear was his god-father, and gave him his name. (In all probability he got him.) 'Tis further said, that one day going from school, a grave doctor in divinity met him, and asked him, *Child, whether art thou going in such hast?* To which the child replyed, *O, sir, my god-father is come to town, and I am going to ask his blessing.* To which the Dr. said, *Hold, child! You must not take the name of God in vaine.*

Aug. 28. About a week since came to Oxford, and put up at the Greyhound, six of the pretended prophets, called *Camisars:* namely, two men, three women, and a girl. One of the men was about fifty years of age, and the other, whose name is Thomas Lardner, about thirty. They continued three or four days in town without any discovery; but at last the

women had agitations, and abundance of people went to see them. The two men were scribes only, and writ down the words spoken by the women, and would read the several sentences to those that visited them. News being brought to the vice-chancellor of these transactions, between three and four o'clock yesterday in the afternoon, he went to the Greyhound, where he found vast crowds of people, scholars as well as others, whom he dismissed immediately, and ordered these deluded wretches to go quickly out of town, under penalty of being sent to bridewell, which they promised to do upon Monday following. The women were all young, and the girl not above thirteen or fourteen years old. The said Mr. Lardner was formerly a Cambridge scholar, whence he was expelled for lewdness and debauchery. About two years since, as he also acknowledged now himself, he was in Oxford, and was a great companion of one Mr. Parsons's of Magd. college, a young gentleman of a loose life, and little sense, who is since taken from the university upon account of his extravagances. As for Lardner himself, he is a man of parts, and has got a ready knack of defending the whims and tricks and fancies of these poor deluded people. The girl has no agitations, and is seemingly modest. She is however lead by them to yield to their immodest actions, and having some beauty, she is a proper instrument to gain upon their affections, which she has particularly done upon one Godon, a Scotch-man, and one of the sect. Her name is Ann Topham, and she has received a great sum of money (as the rest have) from sir Richard Bulkeley, to carry on this cheat, not to mention other sums continually disbursed by others upon the same account. But their tricks will more manifestly appear from several books lately printed.

in order to lay open their snares and wickedness and immorality; and amongst the rest ought to be consulted a paper just printed at Oxford, in half a sheet, called *News from the Prophets, in Three Letters: or, a Discovery they could not foresee, from the Originals now in the Bodleyan Library.* The letters were procured and communicated by Mr. Thwaites, fellow of Queen's college, and Greek professor in this university. It seems he got them yesterday whilst he was present at the Greyhound, and he was willing to do this piece of service to the Christian religion and the publick, as to have them printed, that by these letters people may see what little pretenses to the Spirit of God these persons have, whilst they speak nothing but blasphemies, and manifestly declare, that what they do is nothing else but a sly method to carry on debauchery and loosness. As for Facio, who is the author of the first letter, he is one of the principal persons engaged in this undertaking. He is a man of strong natural parts, is a most excellent mathematician, and has no mean skill in several other parts of learning; but it has been always observed of him, that he is a sceptick in religion, a person of no virtue, but a meer debauchee. He was formerly a director to the duke of Bedford, whilst he was of Magd. coll. in Oxford, who, by his means, imbibed odd principles, grew a great gamester and spendthrift; but since Facio left him, and since he is grown to maturity, he has laid aside this way of living, and is become a prudent and sober gentleman. During the time Facio was with him, he got by his insinuation and cunning a vast sum of money from the duke, and made all the provisions possible for his future advantage. Sir Richard Bulkeley was once looked upon as a sober, grave, and religious gentleman. He had a

design of building a college in Ireland, and he often writ to Dr. Mill upon that score, the Dr. being the man it seems, who was to be employed in framing statutes for the government of it. This the Dr. himself told me more than once, and read to me some of sir Richard's letters, which I remember were honest letters, and by their drift appeared to tend to a good end. But since that time he is grown an enthusiast, and one of the chief promoters of these miserably deluded people, and, to shew his zeal the more publickly, has writ a vindication of them.

Aug. 29. The pretended prophets went out from Oxford this morning at five o'clock. The names of the four females are Betty Hughs, Mary Turner, Ann Topham, and Anna Maria King. They went up Shottover Hill, and as they went out of town they happened to differ. The youngest seemed very much displeased, and said, that she would never have submitted to their allurements if she had thought they would have served her in such a manner, and that she knew enough of every one of them as would hang them if she should discover.

Sept. 10. There is now printing at the Theater press, the works of Clemens Alexandrinus, in Gr. and Lat. with annotations by Dr. John Potter, our regius professor of divinity. This edition is to be in two volumes in folio, one volume to be most if not all, of notes, the publisher having, it seems, not judgment to distinguish between what is proper to be put in the work, and what not; and therefore he prints the annotations of all those that have written upon this author at large, not omitting even Hervetus's large commentary, which is fit for none but novices, and such as love scholastic writers. He has also heaped

up a vast deal of notes collected from divers philosophical writers and others, which I suppose he will also call a commentary, just as he has his riff-raff notes upon Lycophron, which might very well have been spared, there being hardly any thing of moment in them but what had been before taken notice of by Meursius. Nor are his Greek antiquities any better, there being not one new observation, by which one may discover any thing in him of true learning. And though his English book concerning the church be much cryed up by the party, yet those that have read it considerately, and are unbyassed, and know how to judge fairly, will tell you the whole was done before, in short, by archbishop Usher. However, by this loose and voluminous way of writing, this gentleman has raised a reputation, which is no wonder, since amongst readers there are so few judges. A shew of learning passes with them for profoundness, and quotations at second hand for great diligence and general reading.

Sept. 13. In the Minster at Lincoln, upon Dr. Honeywood, dean of the said cathedral.

Here lyeth the body of Michael Honywood, doctor of divinity; who was grand-childe, and one of the three hundred sixty and seven persons, that Mary, wife of Robert Honywood, esq. did see (before she died) lawfully descended from her, *viz.* sixteen of her own body, one hundred and fourteen grand-children, two hundred and twenty-eight of the third generation, and nine of the fourth. Dr. Honywood was eighty-five years of age, and died in the year 1682.

Sept. 19. There happened, on the first of this month, a bloudy battle between the allyes and the French near Mons. It lasted for about nine hours,

with very great obstinacy. At last the French, after they had slain about nineteen thousand of the allyes, with the loss of only seven thousand men on their own side, thought fit to retire, which they did in very good order. The French, after this action, and great slaughter of our men, made great rejoicings, and sung Te Deum, as they had reason; and the duke of Marlborough, and prince Eugene, and the rest of the allies made also rejoicings, and news was dispatched into England and other parts of a most compleat victory, and forms of prayer and thanksgiving are drawing up upon this occasion, as if gaining the field were sufficient to attone for such a prodigious loss. As this has been the most obstinate, so it has been the most direfull, battle to England that has yet happened; and there is not, in the opinion of all honest men, any, the least, reason of bragging. Private letters frequently come, which give most impartial accounts, and we are well assured, that from the greatest to the meanest officer hardly one escaped, but what was either slain or very much wounded; prince Eugene himself being in the list of the latter. Amongst others that signalized themselves on this occasion must not be forgotten the young king of England, who fought under the character of the chevalier St. George, and 'tis by that title he passes. He shewed abundance of undaunted courage and resolution, lead up his troups with unspeakable bravery, appeared in the utmost dangers, and at last was wounded. This act cannot but deserve the highest commendation, though 'tis slighted and undervalued by his disloyal and rebellious English subjects, who are for magnifying nothing but what makes for the interest of the duke of Marlborough, whom some call *King John the Second:* which duke, though he be a good souldier, yet all his atchieve-

ments will never satisfy for his shamefull desertion of his royal master, king James the second, at Salisbury plain, from whom he had received so many favours, as one would think could never have been forgotten by any one that pretends to any sparkle of humanity.

Oct. 4. Wheat now at fourteen shillings per bushell in London, and about twelve shillings per bushell in Oxford; and all things else rise in proportion.

Oct. 10. Some time since came out a book, called *A View of the English Constitution, with respect to the sovereign Authority of the Prince, and the Allegiance of the Subject. In Vindication of the Lawfulness of taking the Oaths to her Majesty, by Law required.* Lond. 1709. There have been two impressions of this book, which was written by William Higden, M.A. who was always reckoned a man of parts and honesty, and he stood out and refused the oaths, 'till of late. This book has been cryed up as unanswerable by a great many, especially by those who are for republican principles, and would perswade us that our government is not hereditary. But as Dr. Hickes answered Johnson's *Life of Julian*, which was also said to be unanswerable, with great strength of reasoning and clear matter of fact, so some judicious person has just given us an answer to this book of Mr. Higden's, and quite baffled him, and overthrown all the arguments he has brought both from law and history, and plainly made out, that this is an hereditary kingdom, and that allegiance therefore is only due to those in the lineal descent, and not to those who break in upon the true heirs, however they may be countenanced by great subjects, and confirmed by parliaments.

Oct. 11. Thomas Rawlinsonus Armiger. è collegio Divi Joannis Baptistæ Oxonij, nuper commensalis superioris ordinis, nunc legum nostrarum municipalium in Templo Medio Londini studiosus, librorum cum manuscriptorum tum impressorum summa industria nec minore judicio vim magnam collegit; alios, quotque melioris notæ nancisci poterit, collecturus. Juvenis iste, optimis sanctissimisque moribus ornatus, ecclesiæ Anglicanæ jurium contra fanaticorum rabiem assertor strenuus, ut de suo et de postero seculo præclare mereatur, viris literatis in auctoribus primæ classis edendis occupatis manus auxiliares præbet, et quicquid in museo suo delitescit prompte porrigit. Nec me hæc temere dicere inde liquet, quod cl. Mattairius in Stephanorum vitis concinnandis se plurimum Rawlinsono acceptum referre palam fecerit. Quin et ipse Rawlinsonus, antistites aliosque in artis typographicæ primordiis majorum gentium homines imitatus, typothetarum mendis corrigendis se nonnunquam immiscet. Inde factum ut Quilletti *Callipædiæ*, carminis venusti, sed quod in bibliopolarum nostrorum officinis nusquam comparebat, exempli apud se forte fortuna adservati copiam faceret, operarumque sphalmata propria manu castigaret.

Oct. 14. In the year 1637, June 14, the most reverend and learned archbishop Laud made an excellent speech in the star chamber, at the censure of John Bastwick, Henry Burton, and William Prinn; concerning pretended innovations in the church. Which speech was printed the same year in quarto at London.[1] I have seen a copy of it in the hands

[1] Dr. Rawlinson afterwards reprinted twenty-five copies (one

of Mr. Richard Rawlinson of St. John's college, with marginal MS. notes added throughout. These notes

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on vellum in the Bodleian, and a second in St. John's college library) of the speech, with archbishop Williams's notes in the margin. The speech itself is an admirable confutation of the charges brought against Laud and his brethren, the bishops, of having introduced various innovations in the church services and discipline. As there are some curious topics discussed in it, the reader here has a specimen or two of the original and the annotations, from which he may decide upon the justice of honest Tom's criticism.

The third innovation is, that the prayer for seasonable weather was purged out of this last fast-booke, which was (say they) one cause of shipwracks and tempestuous weather.

To this I say, first in the generall; this fast-booke, and all that have formerly beene made, have beene both made and published by the command of the king, in whose sole power it is to call a fast. And the archb. and bishops, to whom the ordering of the booke is committed, have power, under the king, to put in, or leave out, whatsoever they thinke fit for the present occasion; as their predecessors have ever done before them. Provided that nothing be in contrary to the doctrine or discipline of the Church of England.

The king gives power, the prelates put in and out.

And this may serve in the generall for all alterations, in that or any other fast-booke or bookes of devotion upon any particular occasions, which may and ought to vary with severall times, and we may, and doe, and will justifie, under his majesties power all such alterations made therein.

According to reason. But no liturgy was ever sett forth, without a prayer for seasonable weather: witness St. Basil, St. Chrysostom.

Secondly, for the particular. When this last booke was set out, the weather was very seasonable. And it is not the custome of the church, nor fit in itselfe to pray for seasonable weather when we have it, but when we want it. When the former booke was set out, the weather was

Mr. Rawlinson transcribed from another copy of them in the hands of his brother of the Middle Temple,

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extreame ill, and the harvest in danger; now the harvest was in, and the weather good.

Thirdly, 'tis most inconsequent to say, that the leaving that prayer out of the booke of devotions, caused the shipwrackes and the tempests, which followed. And as bold as they are with God Almighty, in saying it was the cause: for sure I am, God never told them, that was the cause. And if God never revealed it, they cannot come to know it; yet had the bishops beene prophets, and foreseene these accidents, they would certainly have prayed against them.

No, God doth not tell them, nor you, the cause of such things but setts you down prayer and humiliation as a meanes to prevent them, and to teach such a hott tost as you are, that in England, and in London especially, (as the king's customes and cheifest revennes will finde it) there is a greater harvest comes in from the sea, after that on the land is ended.

Fourthly, had any minister found it necessary to use this prayer at any one time during the fast, hee might with ease, and without danger, have supplied that want, by using that prayer to the same purpose which is in the ordinary liturgy.

But you did not refer to the ordinary liturgy in any thing, but made an intire liturgy for the day.

Fifthly, I humbly desire your lordships to weigh well the consequence of this great and dangerous innovation. The prayer for faire weather was left out of the book for the fast; therefore the prelates intend to bring in popery. An excellent consequence, were there any shew of reason in it.

The consequence is not inferred from that particular: but heretofore prelates presumed not to innovate at all. And prayers for seasonable weather being at pleasure taken away, a hard president that, at their discretion greater matters may be altered.

6. The sixth innovation is, that the lady Elizabeth and her princely children are dashed (that's their phrase) out of the new collect, whereas they were in the collect of the former book.

For this first, the author of the Newes knowes full well that they are left out of the collect in the latter editions of the Common Prayer Book, aswell as in the booke for the fast. And this was done according to the course of the church, which ordinarily names none in the prayer,

Where is this course written or prescribed? it continued in the prayer all archbishop Abbot's time, or at least-wise was not changed by his discretion.

and this last copy was taken by sir Peter Pett from a copy that he found in the study of John Williams,

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but the right line descending. Yet this was not done till the king himself commanded it: as I have to shew under his majesties hand.

Where doth that appeare, or who moved the king to do it? How shall it appear this hand was not procured afterward?

Secondly, I beseech your lordships to consider, what must be the consequence here: the queen of Bohemia and her children are left out of the collect, therfore the prelates intend to bring in popery; for that (you know) they say is the end of all these innovations. Now if this be the end and the consequence; truly the libellers have done very dutifully to the king, to poyson his people with this conceit; that the lady Elizabeth and her children would keepe popery out of this kingdome, but the king and his children will not. And many as good offices as these have they done the king quite thorow these libels, and quite thorow his kingdomes. For my part, I honour the queen of Bohemia, and her line, as much as any man whatsoever, and shal be as ready to serve them, but I know not how to depart from my allegeance, as I doubt these men have done.

There is a warr of religion made against that queen: and therfore the subjects of her brother's kingdome might reasonably pray for her, if they could not otherwise assist her: and shew themselfs therby under his grace's favour to be the more zealous Protestants.

Ah ignorant malice and orthodoxall wormwood; where doth Burton himself make such a foolish and wooden consequence?

Every man parts from his allegiance, as he doubts, that prayes only for the queen of Bohemia, the daughter of king James, that made this unthankfull creature, prebendary of Westminster, master of a college, dean and bishop.

7. The seventh innovation is, that these words (who art the Father of thine elect and of their seed) are changed in the preface of that collect, which is for the prince and the king's children. And, with a most spitefull inference, that this was done by the prelates to exclude the king's children out of the number of Gods elect. And they call it an intolerable impiety, and horrid treason.

To this I answer, first, that this alteration was made in my predecessors time,

Ne're by his consent who protested against it, if he means Abbot. He go-

archbishop of York, to whom he was heir and executor. It seems they were written by archbishop

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before I had any authority to meddle with these things, further then I was called upon by him.

verned and ruled the rest divers yeares before that good archbishop dyed.

Secondly, this is not therefore to lay any aspersion upon my predecessor; for hee did in that but his duty: for his majesty acknowledges, it was done by his speciall direction, as having then no children to pray for.

Kings meddle not with changing liturgies out of theire owne heads: but as busy, pratling, and flattering chaplains and prelates put it into theire conceits; who put it into the king's head!

The words referr to the queen, and all the seed she had any power or capacity to bring forth. And queen Mary was never like to be barren.

And thirdly, this collect could not bo very old, for it had no being in the Common Prayer Booke ail queen Elizabeths time, she having no issue.

She was not married, and did not expect to have issue miraculously; she was a virgin, but no Virgin Mary.

The truth is, it was made at the comming in of king James; and must of necessitie be changed over and over again *pro ratione temporum*, as times and persons varie. And this is the intolerable impiety, and horrid treason they charge upon us.

Ratio temporum did accord well enough with a young, gracious, and flourishing brave lady and queen. But in this prelate's doctrine, no man is esteemed elect, at the least absolutely and unchangeably, until he have passed the changes of this life, and done all his twitchings and tumblings from grace. No living king or queen can, in the intention of charity, be esteemed an elect childe of God in the Arminian tenet; for among them, *Ante obitum nemo supremaque funera lectus.*

12. One thing stickes much in their stomackes, and they call it an innovation too. And that is, bowing, or doing reverence at our first comming into the church, or at our nearer approaches to the holy table, or the altar, (call it whether you will:) in which they will needs have it, that we worship the holy table, or God knowes what.

To this I answer: first, that God forbid weo should worship any thing but God himselfe.

Secondly, that if to worship God whe wee enter into his house, or approach his

Williams's own hand, but 'tis uncertain who was the author; nor is it very material to inquire, since they

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altar, be an innovation, 'tis a very old one.

For Moses did reverence at the very doore of the tabernacle, Num. xx. 6. Hezekiah, and all that were present with him, when they had made an end of offering, bowed and worshipped, (2 Chron. xxix. 29.) David cals the people to it with a *Venite*, "O come let us worship, "and fall downe, and kneele before the "Lord our Maker." (Psal. xcv. 6.) And in all these places (I pray mark it) 'tis bodily worship.

Nor can they say, that this was Judaicall worship, and now not to be imitated. For long before Judaisme began, Bethel, the house of God, was a place of reverence, (Gen. xxviii. 17, &c.) Therefore certainly, of, and to God.

And after Judaicall worship ended, *Venite, adoremus*, as far upwards as there is any track of a liturgy, was the *introitus* of the priest, all the Latine church over.

And in the daily prayers of the church of England; this was retained at the reformation; and that Psalme, in which is *Venite, adoremus;* is commanded to begin the morning service every day. And for ought I know, the priest may as well leave out the *Venite* as the *adoremus;* the calling the people to their duty, as the duty it selfe, when they are come.

Burton must be dealt with, with more ingenuity: for this man either understands him not, or is resolved not to seem to do it. Burton speaks of bowing to the altar, before prayers begunn, or at the first entrance into the church. This man talks of joyning with the priest in the order of the service, as in the *Venite exultemus* &c. which is φλυαρεῖν, to talke idly.

Therefore even according to the service-booke of the church of England, the priest and the people both are called upon, for externall and bodily reverence and worship of God in his church. Therefore they which doe it, do not innovate. And yet the government is so moderate (God grant it be not too loose therewhile) that

are a most vile, abominable libell upon the most pious martyr, are stuffed with nothing of reason or learning,

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no man is constrained, no man questioned, only religiously called upon, *Venite, adoremus*, Come, let us worship.

For my owne part I take my selfe bound to worship with body, as well as in soule, when ever I come where God is worshipped. And were this kingdome such as would allow no holy table, standing in its proper place (and such places some there are;) yet I would worship God when I came into his house. And were the times such, as should beat downe churches, and all the curious "carved "worke thereof, with axes and hammers," as in Psal. lxxiv. 6, (and such times have been;) yet would I worship in what place soever I came to pray, though there were not so much as a stone laid for Bethel. But this is the misery; 'tis superstition now adaies for any man to come with more reverence into a church, then a tinker and his bitch come into an alehouse; the comparison is too homely, but my just indignation at the profanenesse of the times, makes me speake it.

Who in England doth not?

Come quickly, Dr. Bastwick, with thy gossip the whore of Babylon, to heare this tinker and his bitch company in this alehouse. The prophanity of this speech is hardly so much as the vanity of it. Where in England do people come to the church so irreverently? This heat smells of exotique spices.

And you my honourable lords of the garter, in your great solemnities, you doe your reverence, and to Almighty God, I doubt not, but yet it is *versus altare*, towards his altar, as the greatest place of Gods residence upon earth. (I say the greatest, yea greater then the pulpit. For there 'tis *Hoc est corpus meum*, This is my body. But in the pulpit, 'tis at most, but, *Hoc est verbum meum*, This is my word. And a greater reverence (no doubt) is due to the body, then to the word of our Lord. And so, in relation, answerably to the throne, where his body is usually present, then to the seate, whence his word useth

All societys in the world (especially founded in devotion) have their particular ceremonies. So hath this noble order. But this man would have every man that wears a garter use all the ceremonies of the knights of the garter. Their fashions are derived either from those of the Templars, or those of our religious houses, and abbys heretofore, which were ever different, and are so still, and more in observances then ordinary Christians use in parochiall churches.

I say not greater then the pulpit, when the

nor drawn up with any tolerable judgment or discretion. And yet some fanatical, republican, antiepisco-

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to be proclaimed. And God hold it there, at his word; for, as too many men use the matter, 'tis *Hoc est verbum Diaboli.* This is the word of the Divell, in too many places. Witnesse sedition, and the like to it.) And this reverence yee doe

word of God is there duly taught: and this is a base and foolish comparison.

Hoc est corpus meum, is not greater, nor so great as *Hoc est verbum meum.* For it is *verbum ejus* that makes the earthly element to become *corpus ejus. Accedit verbum ad clementum et fit sacramentum,* saith Peter Lombard out of St. Austin. God's body is no otherwise in the Sacrament, then to the faith of the receiver: and so is there present really and truly; and no less really and truly to the faith of the hearers from the pulpit.

This man makes the seales better then the indentures; the sacrament of the supper at the holy table, which assures the promise, better then the gospel of salvation preached out of the pulpit, which is the promise it selfe. And I pray you, what is *corpus Domini in ore Judæ?* who entered into him together with the sop? May not God's sacraments be as well abused as his word? *O rem ridiculam Cato.*

when ye enter the chappel, and when you approach nearer to offer. And this is no innovation, for you are bound to it by your order, and that's not new.

You are bound to it by the order of the garter, ergo, Thomas, John, and Richard, are so too, though they be carters. Well applied John Ellis.

And idolatry it is not, to worship God towards his holy table; for if it had beene idolatry, I presume queene Elizabeth and king James would not have practised it, no not in those solemnities. And being not idolatry, but true divine worship, you will, I hope, give a poore priest leave to worship God, as your selves doe: for if it be Gods worship, I ought to doe it as well as you: and if it be idolatry, you ought not to doe it more than I.

No more is it idolatry to worship God towards the chimney corner, or the oven; for of that it was sayd, εἰσὶ καὶ ἐνταῦθα οἱ Θεοί.

No by my faith. A poore priest cannot reach to that meanes to worship God in that pomp as the Kts of the order doe. It is enough if those good fellows worship God as the cannons require them to do. They are not tyed to the orders of the garter, they are not ty'd to adore towards the altar that I know. But as I said before, all ceremonies used this day in Christendome, be it of coronations, creations, corporations, or orders of chivalry, are borrowed from the church and churchmen. But not from sir John and the parish-priest, Monsieur le Cure, but from the highest and most antient ceremonyes used by the most famous religious houses and regulars of those times wherein the sayd orders were first erected. And so consist of many ceremonyes that never were, nor ever shall be used in parochiall churches. But Gallio cares not for any of these things. For the lord keeper is only to speak after him, and he hopes well he dares not refute him.

I say againe, I hope a poore priest may worship God with as lowly reverence as you doe, since you are bound by your order, and by your oath, according to a

pal persons have been so pleased with them, that they have offered a considerable sum of money for them,

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constitution of Hen. the fifth, (as appears in *Libro Nigro Windesoriensi*, p. 65,) to give due honour and reverence, *Domino Deo, et altari ejus, in modum virorum ecclesiasticorum*; that is, to the Lord your God, and to his altar, (for there is a reverence due to that too, though such as comes farre short of divine worship.) and this in the manner, as ecclesiastical persons both worship and doe reverence.

What a strange man is this, to play upon the words in this sort! To give honour *altari suo* in Henry the fifth's time, is to offer at the altar, as the knights still do, and not to bow to the altar, as this man would impose upon his easy auditors. For, saith he, there is a reverence due to that too. Good Sir, and what is that reverence beside the oblation. Is it worship? No, God forbid, say you, and yett it is in the manner that ecclesiasticall persons both worship and do reverence. The knights never worship towards the altar, but they offer. And this is the reverence *Domini Deo et altari ejus in modum virorum ecclesiasticorum*. That is, the ceremonyes of this order are borrowed from those that were used by the religious of some of the ecclesiasticall orders. Monks and fryars are the true masters and minters of lowtings and ceremonies. The honest parson did more intend his *py* and his *pigg*, than his cringes and obeisances.

The story which led in this decree is this: king Henry the fifth, that noble and victorious prince, returning gloriously out of France, sat at this solemnity; and finding the knights of the order scarce bow to God, or but slightly, and then bow towards him and his seat, startled at it, (being a prince then grown as religious as hee was before victorious,) and after asking the reason, for til then the knights of the order never bowed toward the king or his seat; the duke of Bedford answered, it was settled by a chapter act three yeares before. Hereupon, that great king replied, "No, ile none of this, till you the knights "doe it *satis bene*, well enough, and with "due performance to Almighty God." And hereupon the forenamed act proceeded, that they should do this duty to Almighty God, not slightly, but *ad modum virorum ecclesiasticorum*, as low, as well, as decently, as clergie-men use to do it.

In the year 1096, Bernard bishop of Toledo removed certaine monks from St. Francis his monastery, and made the canons of Toledo, *unde multa monachorum mores, ritusque templo Toletano adhaesisse quidam disputant, quae per manus ducta, ad nostram aetatem in usu sunt*. Jo. Mariana lib. 10, c. 3. And all these duckings brought into our church of late, are borrowed from the monasterys and fryerys, and not the cathedrall or parochiall churches of France and Italy. Nor, but as religious men use to doe.

Now if you will turne this off, and say, it was the superstition of that age so to do; bishop Jewell will come in to help me

on purpose, I suppose, to bring a disgrace upon the character of that great and good man, which they never will be able to do amongst any sober, understanding, and honest men.

Oct. 16. The ancients did not only add anathemas, at the end of their books, to any that should steal or abuse them, but oftentimes they pronounced a curse upon such as should carp at the composition of the book. Thus in the Bodleian library there is a paraphrase on the Psalms in English verse, and at the end

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there. For where Harding names divers ceremonies, and particularly bowing themselves, and adoring at the sacrament, I say, adoring at the sacrament, not adoring the sacrament; there bishop Jewel (that learned, painefull, and reverend prelate) approves all, both the kneeling and the bowing, and the standing up at the Gospel (which as ancient as it is in the church, and a common custome, is yet fondly made another of their innovations.) [Bishop Jewels Reply to Hardings Answer. Art. 3, Div. 29.] And further, the bishop adds, "that they are all commend-"able gestures, and tokens of devotion, so "long as the people understand what "they meane, and apply them unto God." Now with us the people did ever understand them fully, and apply them to God, and to none but God, till these factious spirits, and their like, to the great disservice of God and his church, went about to persuade them, that they are superstitious, if not idolatrous gestures: as they make every thing else to be, where God is not served slovenly.

How do you know the people did ever so understand them amongst us? What needed then the large declaration printed and annexed to king Edward's liturgy, to shew the people how they were to be understood, if they did understand them fully and apply them to God? There had been then no conference at Frankford, nor any resort to this kingdome of ministers bred at Geneva. Nay what needed there two new canons, the sixth and seventh, if there were any truth in this bold asseveration!

How doth this man [that talks thus without controule] prove this bold assertion, that any amongst us makes every thing to be superstitious, besides slovenly, in divine service?

this anathema. *Quicunque alienaverit anathema sit. Qui culpat carmen sit maledictus. Amen.*

Oct. 20. There is just come out *An English-Saxon Homily on the Birth-Day of St. Gregory: anciently used in the English-Saxon Church. Giving an account of the Conversion of the English from Paganism to Christianity. Translated into modern English, with Notes, &c. By Eliz. Elstob.* Lond. 8vo. Which book, though it bear the name of Mrs. Elstob, yet is chiefly owing to her brother, Mr. William Elstob, lately fellow of University college, and now rector of St. Swithin's in London. This small work is designed to promote and advance Saxon knowledge; but I am much mistaken if it will not have a quite different effect, and make it look mean and little. The long, tedious dedication and preface, containing above three-score pages, the Latin letter of Mr. Elstob to his sister, occasioned by his turning this homily into Latin, (printed also here,) the bedrol of subscribers' names at the end, with several other particulars, are such odd flights of vanity, that they do and will make the book ridiculous, and expose both brother and sister to the reflections of those who are always ready to run down and despise such vain, affected performances. But leaving this farrago of vanity, I must here observe, that the answer to Mr. Higden's book, that I have mentioned above, (p. 154,) is done by way of discourse between A. and B. and whoever was the author, he has shewed himself to be a man of religion, honesty, integrity, and true courage. 'Tis done with great strength of reason, learning, and judgment. He has thoroughly detected the sophistry of Mr. Higden, and clearly overthrown whatever is alledged by him in behalf of his wild notion about possessions giving a

title to allegiance, and withall he observes that oaths are to be taken in the same sense that they are imposed by the legislators, and that those gentlemen who take them only for the sake of preferment, and have secret reservations within themselves, will have a most dreadfull charge to answer for at one time or other. We have too many of these now in England, who have violated their oaths to their undoubted sovereign king James, and struck in with those who are usurpers, to whom they have likewise taken oaths in opposition to him to whom they were before obliged by the same sacred tyes of conscience. Besides this answer, I understand there is another come out, done with the same skill and smartness. Which 'tis impossible for Mr. Higden, and all his lawyers together, to reply to, and therefore 'tis feared that some other method will be taken to run down these two honest and learned gentlemen, by indicting them as enemies to the government, and by that means draw upon them a great deal of trouble and charge. A certain master of arts waiting, very lately, in the morning upon Dr. Charlett, at his lodgings in University coll. found before him a new book, which he took up, and said, "What, master, this is an answer to Higden?" "Ay," replyed Charlett, "such a one as it is, done in "the usual method observed by non-jurors." The gentleman said, "I am of opinion that the preface at "least was written by Dr. Hickes." "Say you so!" says Charlett, and went on no farther; he having some small interest with Dr. Hickes, for whom however he cares no farther than he perceives 'twill be for his own interest, and in all probability he would have all the non-jurors punished with the utmost severity, it being his business now to act and talk for the whiggs, on purpose that he may

get preferment; which however he will hardly obtain, notwithstanding his project of setting up statues,[1] &c.

Oct. 25. Mihi videtur, auctorem verum libelli, de quo supra, contra Higdenum præstantissimum esse cl. Georgium Hickesium, virum, si quis in Anglia, doctissimum, integerrimum, sagacissimum, et ab ambitione et honorum atque divitiarum cupiditate (tanta est ejus virtus modestiaque) procul remotum.[2]

Nov. 2. There is a second answer come out to Mr. Higden's book, which is done with the same smartness with the first answer, and I take the author to be Mr. Lesley, who is a great master of reason. These two answers put Mr. Higden to abundance of trouble, and he is not able to make any just reply. Nor is the government like to thank him for his performance, since he resolves all into possession, and makes all usurpers have a title to allegiance, not excepting even Oliver himself.

Nov. 11. On Saturday last, being the day of the powder plot, Dr. Sacheverel preached at St. Paul's, where he thundered most furiously against the fana-

[1] This is in allusion to the statue of queen Anne over the north-western gateway of University college, where it was set up on the seventh of October 1709. It was given by a Mr. Ward, whose brother was a fellow of the society, and cost about fifty pounds. It was at first proposed to place this statue in the quadrangle, near to that of king James II. (of which see Wood's Life, prefixed to the *Athenæ*, p. cv.) but Dr. Charlett over ruled this plan, although agreeable to the majority of the fellows, and succeeded in fixing it where it still remains.

[2] The real author, as he himself afterwards told Hearne, was Mr. Gandy.

ticks for condemning the king of high treason against his supream subjects, as he expressed it. He spoke very freely of the Toleration Act, and charged the mayors and magistrates with want of zeal for the church, and played particularly and expressly upon the bishop of Sarum, whom he hoped was no great friend to popery, but by his Exposition, he said, on the Articles, one would think he was half chanelled over. There were about thirty clergymen in the quire, and among the rest the minister of Battersea, who is lately come over to our church. Sacheverell having heard of his conversion, levelled his arguments and anathemas most virulently against him, and the whole tribe of 'em; insomuch that all the congregation shook again at the terrours of his inveterate expressions. The whiggs, says he, are conformists in faction, half conformists in practice, and non-conformists in judgment; formerly they laboured to bring the church into the conventicle. but now they bring the conventicle into the church, which will prove its inevitable ruin. His text was *In perills among false brethren*, and his sermon was so violent, (David Jones being a soft, mild preacher in comparison of him,) that when some afterwards moved the lord mayor and court of aldermen to have it printed, the proposal was rejected, and indeed deservedly, he being only a man of much noise, but little sincerity. He preached upon the same text at St. Maries formerly, and perhaps it might be the same sermon, with some alterations and additions.

Nov. 12. Notwithstanding the majority of the court of aldermen at London were, when proposed, against printing Dr. Sacheverell's sermon, yet 'tis now actually in the press at London.

Nov. 13. On the twenty-seventh instant will be sold by auction at London, the library of the famous sir Henry Spelman, together with the library of sir Edmund King, M.D. In this collection, besides several curious books in all faculties, are three-score MSS. of sir Edmund King's, and about two hundred MSS. of sir Henry Spelman's;[1] which MSS. of sir H. Spelman are said to be antient, and most curiously written and embellished.

Nov. 15. Kuster has printed his Aristophanes in Holland, which he dedicates to lord Hallifax, to whom the publisher has sent a copy or two, there being no other yet brought over: and I am informed that he has received a present of two hundred guineas for his dedication; such a profound respect have we for forreigners, and such lavish rewards have they for slight performances.

Nov. 16. Henry Jenkins, a Yorkshire man, departed this life the eighth of Dec. 1670, being then one hundred and sixty-nine years old. He remembered the battle of Flowden-field, which was fought the ninth of Sept. 1513, very well, and used to relate the particulars of it. His age was clearly made out. Old

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[1] Sir Henry Spelman's MSS. were dispersed at this public sale, and there is now scarcely a library of any importance that is not in possession of some of his MS. treasures. The Bodleian can shew many, and those chiefly left by Dr Rawlinson. In February, 1820, a pompous advertisement appeared in the public papers, and catalogues were printed of some manuscripts, purporting to include the valuable collections of sir Henry Spelman. They consisted of nothing more than a few volumes, formerly in sir Henry's library, with some letters to him from eminent persons of his time, and, compared with the great bulk of his noble MS. library, were of trifling importance.

Parre lived one hundred and fifty-two years nine months; so he exceeded Parre sixteen years. As to the way of living of Henry Jenkins, in the last century of his life he was a fisherman, and used to wade in the streams. His dyet was coarse and sour. But towards the latter end of his days he begged up and down. He hath sworn in chancery and other courts to above one hundred and forty years memory, and was often at the assizes at York, whither he generally went afoot: and several of the country gentlemen have affirmed, that he frequently swam in the rivers after he was past the age of one hundred years.

Nov. 17. About three weeks since, a person at Heddington, near Oxford, opening the surface of the ground, in the back-side of the house, found a gold ring, curiously wrought, on the outside of which is the figure of St. George treading upon a dragon, with his spear run into the dragon's mouth. In the inside of the ring are ingraved in letters, much like those we see on plates upon old grave-stones, these words, EN. KAT. DESTO. for understanding which it must here be observed, that in former times there were several gold rings made for the use of knights of the garter, which they received at their first installment, and afterwards they generally presented them to their relations and friends, to be worn by them in memorial of so great an honour conferred upon them. They had often the same motto with the garter, and were therefore called *Garter Rings*, being cast into the figure of garters; but then others were of a different make, and had different mottos, according to the pleasure of the several knights for whom designed, and, having on them the image of St. George, they were called *George Rings*. And 'tis

of this latter sort of rings I take this to be which we are now considering. The knight was a gentleman, in all probability, of great probity and integrity, and his daughter being young, and endued with singular virtues and incomparable beauty, by which she lay lyable to temptation, he was pleased to give her this ring, adorned with the figure of St. George, and the motto above mentioned, which he thought might be one means of securing her against all dangers, and of preserving her innocence. Her name was *Catherine*, and the word DESTO, however obsolete, is properly enough used to signify one that stands behind. Whenever his daughter should happen to be subject to any temptation, and be set upon by any lewd persons, he would have her think upon St. George, that great patron of the English, and call upon him, and believe that he was always behind her, to guard and protect her; which if she did, she might assure herself that he would as infallibly rescue her from danger, as he had the beautifull and virtuous young daughter of Nemo, a Lybian king, from the jaws of the dragon, to which her father had been obliged to set her aside for a sacrifice.[1] I easily foresee, that, in opposition to what has been said, it will be objected, that the figure upon the ring is very different from the common pictures of St. George, and that it

[1] Adrichomius mentions St. George's killing the dragon in Cappadocia, and by that means freeing the daughter of the king of that country from death. His picture is in Adrichomius, as also the picture of the dragon. Mr. Selden, in his notes upon Polyolbion, tells us, he is pictured in his knightly form at Beryth, a city of Cyprus, (he means, questionless, of Syria,) with a dragon under him, and a young maid kneeling to him. The legend mentions the country to be Lybia, and that the dragon lay in a lake near the city of Silena, where it was that the exploit happened.

rather agrees to that of St. Michael, who in the MS. breviaries, curiously illuminated, in the Bodleian library, is represented, standing upon a dragon, and having his spear (the upper part of which, like this on the ring, is in form of a cross) run into his body. In reply to which, it must be noted, that the painters and ingravers very often in these cases followed their own directions, and varyed as they thought convenient. Adrichomius's map of the tribe of Asser represents the dragon at some distance from St. George's horse, contrary to the common pictures, which represent him trampling upon it. I have seen some pictures ingraved in the same manner as St. George is placed upon the ring. And that which is mentioned by Nicephorus to have been at Constantinople, varied from others that we read of, and there are miraculous things related of it. But not to insist any farther upon this, which might be farther confirmed by variety of instances, 'tis sufficient for our present purpose, that even our modern figures of St. George varie from the more ancient ones that are found in MS. books of divine offices. I have seen several very curious and valuable ones in the foresaid Bodleian library, and in them the Libyan king's daughter is represented kneeling, sometimes before, and sometimes behind St. George, which circumstance is left out in all our modern pictures. But suppose that this circumstance were observed in our modern pictures, and suppose withall there was no difference between them and the ancient ones, yet we cannot imagine that all these circumstances could be put upon this ring, in which so small a part is allowed for the figure. Not now to mention, that the adding the horse would have looked too assuming in a signet, for which this part of the ring seems to have been

used. As for the latter part of the objection, I see no reason why the cross might not as properly be represented upon the upper part of the speare of St. George, as St. Michael; especially if we consider that some of the legends attribute this heroical act of St. George in some measure to the virtue of the holy cross, with which he several times signed himself: and the Romanists have so great an opinion of the effect of signing with the cross, as that it makes a good part of their holy offices, which is laudable enough, and what is countenanced by the earliest antiquity, if they did not make it so frequently as to be looked upon as superstitious. For strengthening what has been said in behalf of St. George, it may be added, that as he was very early highly respected by the English, (insomuch that churches and chapels were dedicated to him,) so he hath had a more than ordinary veneration paid to his memory ever since king Edward III. an. 1349, by calling earnestly upon St. Edward and St. George, chiefly the latter, obtained a compleat victory over the enemy: the year after which followed the institution of that noble order of the garter, dedicated to St. George also: by which he became possessed alone of that speciall patronage, as the more military saint; which in the former invocation might seem to be divided between St. Edward and himself. What additional honours, after this time, were made to St. George, (more than that the English, in imitation of the king, called upon him as their advocate of victory,) I think it needless to recite here; this however I will note, that some time after, there were gold pieces coyned to his memory, which were called *George Nobles*, and Mr. Camden, in his *Remains*, tells us, that they had on one side of them the picture of St. George, with

this impress, *Tali dicata signo mens fluctuare nescit.* And these nobles and the George rings are much of the same age.

Nov. 23. Yesterday being appointed for a general thanksgiving by the government, for the late glorious victory (as the duke of Marlborough and his friends are pleased to style our prodigious loss) near Mons, it was observed by the whiggs and courters of preferment very solemnly, and with much shew of religion. The chief design of it is to amuse the people, and to make them believe we have had wonderfull success, on purpose to get large sums of money from them, that the war may be still prosecuted to the benefit of the duke of Marlborough, &c.

Dec. 5. Notwithstanding the great clamours that were raised against Dr. Sacheverell for his *fifth of November sermon,* and the threats that were pronounced by some of the whiggs against him, yet 'tis come out *verbatim* as 'twas preached. And to confirm what he has said about the doctrine of non-resistance, there are reprinted two old sermons of bishop Burnett, in which the same doctrine is advanced as high, notwithstanding this bishop, for secular ends, has since renounced this doctrine, and declared against it, as several others have done for the same ends: and Dr. Sacheverell himself is not to be excused, he having taken the oaths, whereas resistance is allowed upon no account, and what is usually said about the abdication is all sham and trick, the king having no more abdicated than his brother king Charles II. did, when he was forced to retire out of his kingdoms. This Dr. Sacheverell preached yesterday sen'night at Lowthbury church, where was so

great a concourse of people, that they had like to have pulled down the church-doors and windows to hear him. Dr. Moss and Dr. Smalridge excused themselves from preaching before the lord mayor and aldermen on the thanksgiving day, upon account of the ill-treatment Dr. Sacheverell had met with, for his late *fifth of November sermon*. Here it must be noted, that Dr. Sacheverell, as he is a man of little or no learning, so he is remarked for several blunders and odd mistakes in this sermon, and particularly for his making *comets to burst their orbs*, which is reckoned as absurd as what he once observed in another sermon about *parallel lines meeting*.

Dec. 10. This morning, very early, began a fire in the scrape-trencher's room of Exeter college. This room being adjoyning to their library, all the inner part of the library was quite destroyed, and only one stall of books, or thereabouts, secured. The wind being low, and there being good assistance, it was extinguished by eight o'clock, otherwise it might have burnt the publick library which is not many yards distant from it, on the east side. This library was formerly the college chapell, which so continued till the year 1625. The wind, at this time, was west. Though the writer of these memorials be not at all given to superstition, and does not very easily give credit to the great number of instances that are given in miscellaneous discourses of dreams, yet he cannot but here observe two considerable accidents that happened to himself. The night in which the fire broke out at Exeter college he had little sleep, being strangely disturbed with the apprehensions of fire, which seemed to him to be so near as to come to the hall, (Edm. hall,) and to catch the upper part

of it. This apprehension continued violent, and he had only a sort of an interrupted broken sleep, 'till such time as he was called up to go to look after the library.[1] Some years before, a fire broke out at Edm. hall, just behind the chamber where he then lay. 'Twas supposed that it began to gather about nine o'clock in the evening, though it did not flame out 'till about one in the morning. After prayers (which is at nine o'clock) he had, about ten, such an apprehension of fire, that he durst not go to bed, but was resolved to sit up. However, at last he prevailed upon himself to go to bed, where he slumbered, and did nothing but dream of fire till three o'clock, when the cry of fire was all over the town.

Dec. 13. *Verses spoken at Brazen-Nose college, on Shrove Tuesday, by the butler, who after presenting a spice-bowle of ale, and speaking these verses, has money given him by the house.*

(These by Mr. Shippery.)

With age and sickness, though unactive grown,
My duty still shall in my verse be shown,
And, while my strength and sprightly heat decays,
My gratefull muse still her attendance pays:
For Aristotle sure will ne'er admitt,
From want of health to argue want of witt.
Thus, old and blind, the Græcian Homer sung,
His muse was, like his Phoebus, ever young.
But though my rhymes should heavy be, and dull,
My bowl shall still be good, shall still be full.
For while this yearly tribute here I bring,
'Tis much at one, whether I say or sing;

[1] He means the Bodleian, of which he was then under keeper.

And if the criticks should my verse expose,
The bowl sounds well in downright honest prose.
Here's none of your new fangled stuff brought from
 Vigo,
This comes from the cellar where Michael and I go.
For this generous liquor we ne'er cross the main,
Nor want either commerce with France or with
 Spain.
Old England affords us whatever we lack,
Give us ale—and a fig for their claret or sack.
Then in true English liquor, my masters, begin,
Six go-downs upon rep. to our true English king.
In this orthodox health let each man keep his station,
For a whig will conform upon such an occasion.

1709-10.—*Jan.* 2. Rich. Izacke, esq. and chamberlain of Exeter, writ the antiquities of that place, printed at Lond. 8vo. in 1677. 'Tis badly done. In p. 66 he mentions an universitie at Stanford, near Oxford, which is a gross mistake for Stanford in Lincolnshire.

Jan. 9. There is come out a pamphlett to lay open the tricks that were used in inserting that passage in the Thirty-nine Articles concerning ceremonies, done certainly by some ffanatical ffellow. I remember Mr. James Tyrrell consulted our Bodley Books (in some of which 'tis cut out), I suppose for the author of this paper.

Jan. 19. Mackmur, an Irish rebell in the time of Rich. II. had a white horse, which cost him, as was said, four hundred kine. He rid upon it without saddle or other furniture, and would ride down the steepest hills on it with that swiftness, that the be-

holders said they never had seen hare or deer to have run so fast.

Jan. 28. On Wednesday last Dr. Sacheverell delivered his answer to the articles of impeachment against him into the house of lords, which was long, containing nineteen presses of parchment, and took up three quarters of an hour in reading. They were sent down to the house of commons, who read them the next day, and referred the reply to them to the committee that drew up the articles, who are to sit where they please. The Dr. has vindicated all his points from Councils, Fathers, the Thirty-nine Articles, and Homilies, and from the most learned bishops, as well such as are deceased, as those that are living. 'Twas observed, that when he took coach at Westminster-hall gate, some persons were so *impudent* (to speak in the canting phrase) as to huzza him.

There is reprinted archbishop Usher's book called *The Power communicated by God to the Prince, and the Obedience required of the Subject.* Which excellent book, with the preface written by bishop Sanderson, may serve as a just confutation of the Hodlejan (damnable) doctrin. This book was first printed in the year 1661, in 4to. at London, from the author's original MS. by the archbishop's grandson by the mother's side, James Tyrrell, esq. who has dedicated it to king Charles II. and by it, it appears, that Mr. Tyrrell was at that time an honest gentleman, and had a right notion of the duty owing to the father of his country, notwithstanding he has since most shamefully deserted those good principles, and taken up with those that are for deposing kings, and taking up arms in rebellion against them, and has published a book in defence of the doctrin.

An. 1436, a good sheep sold for a penny, and a cow for twelve pence. See Stowe, p. 375, col. 1. An. 1438, (17 Hen. VI.) wheat sold in some places for two shillings and sixpence per bushell, and wine at twelve pence per gallon, which was reckoned an extravagant price.

Queen Katharin, wife to Hen. V. and mother to Hen VI. died an. 1437, (the 15th of Hen. VI.) and was buried at Westminster, in our Ladies chapell; but her body was taken up by Hen. VII. when he built his chapell, and not after buried, but remained above-ground in a coffin of boords, behind the east end of the quire. Stowe, p. 376, col. 1.

Jan. 29. Wheat at twelve pence per quarter, and fourteen pence, and mault at sixteen pence and seventeen pence per quarter, in 1454, (an. 33 Hen. VI.) a farmer wanting money in that year, sold twenty quarter of the best wheat for twenty shillings. Stowe.

Jan. 30. Sir Seymour Pile is taken into custody for drinking Dr. Sacheverell's and some other healths, and will be admitted to bayle to-morrow.

This day died Dr. Thomas Crosthwaite, of Queen's college, leaving the character behind him of a learned, orthodox divine, and an undaunted sufferer for his allegiance to his undoubted sovereign, and his adherence to the doctrine of the church of England. He was buried in Queen's coll. chappell on Wednesday night following, between nine and ten of the clock.

Feb. 2. Monday last, being the anniversary for

the martyrdom of king Charles I. the doctrine of passive obedience was preached up in all the churches in and about London, and the churches rang with the hainousness of the crime of murdering that excellent prince, in all of them, except before the house of commons, before whom preached Dr. West, late of Magd. college, who was for abolishing the observation of the day; so that the thanks of the house was difficultly obtained. For a debate arising about it, 'twas at last carryed, that thanks be returned him, and that he be desired to print the sermon. Yeas 124, Noes 105.

Feb. 4. The provisions at the inthronization of archbishop Nevill [1] was this:

In wheat 300 quarters	Pygges 2000
In ale 300 tunne	Plouers 400
Wyne 100 tunne	Quayles 100 dosen
Of ipocrasse one pype	Of the foules called rees 200 dosen
In oxen 104	In peacockes 104
Wylde bulles 6	Mallardes and teales 4000
Muttons 1000	In cranes 204
Ueales 304	In kyddes 204
Porkes 304	In chyckyns 2000
Swannes 400	Pigeons 4000
Geese 2000	Conyes 4000
Capons 1000	

[1] George Nevil, bishop of Exeter, translated to the see of York, the temporalities of which were restored to him June 17, 1465. The whole proceedings at the inthronization (at which the earl of Warwick was steward) were reprinted by Hearne, from a very curious old paper roll in the Bodleian, in the sixth vol. of Leland's *Collectanea*, where will also be found Intronizatio Wilhelmi Warham, archiepiscopi Cantuar. anno Domini 1504, nono die Martii. The high steward at this latter ceremony was lord Edwarde duke of Buckyngham.

In bittors 204
Heronshawes 400
Fessauntes 200
Partriges 500
Wodecockes 400
Curlewes 100
Egrittes 1000
Stagges, buckes, and roes 500 and mo.
Pasties of uenison colde 4000
Parted dysshes of gelly 1000
Playne dysshes of gelly 3000
Colde tartes baked 4000
Colde custardes baked 3000
Hot pasties of uenison 1500
Hot custardes 2000
Pykes and breames 608
Porposes and seales 12
Spices, sugered delicates, and wafers, plentie.

Feb. 19. The picture of Geofrey Chaucer in a MS. of his Tales in Bibl. Bodl. super Art. A. 32.

Feb. 24. Sir Robert Jenkinson, one of the members of parliament for the county of Oxford, dying lately, and a new writ being issued for an election of a new member, the sheriff declared the day for electing to be on Wednesday last. The two competitors were sir Robert Jenkinson, son to the late sir Robert, and sir Thomas Read. The election began between one and two o'clock on Wednesday, in the afternoon, and did not end till last night (Thursday). There were above 2600 poled upon this occasion, and there had been more had not the small pox, which is now very rife in Oxford and fatal, hindered them from coming. Others were also upon the road for sir Robert Jenkinson, but they were countermanded, sir Robert having no occasion for them. For he carryed it against his antagonist by 169 voices, to the great joy of all truly honest men. This sir Robert Jenkinson was a few years since gentleman-communer of Trinity-college. He is a gentleman of great virtues and of singular integrity and probity, of a courteous, affable temper, a lover of his country,

and an enemy to rebellion; but as for sir Thomas Read, he is a young gentleman that never had any litterary education; he is a stanch whigg, a loose debauchee, and has little or nothing of religion. These qualities are so notorious that even the minister of his own parish would not, without some difficulty, give him his vote. And yet some clergymen appeared for him, such as that white livered ffellow Tim Goodwin, the illiterate, impudent archdeacon of Oxford, and others whose names I shall not now specify; but I cannot however pass over our present ambi-dexter vice-chancellour, Dr. William Lancaster, who though he had no vote, yet gave his interest for sir Thomas Read, being desired to do it by the duke of Marlborough. Now Lancaster being a man of wonderfull ambition, and having an extream desire to be a bishop, he complyed with the duke's request, to the no small astonishment of several who had conceived well of him upon account of his late stipulation for Dr. Sacheverell. Yet these men would not wonder if they did but consider that Lancaster obtained leave first from the duke of Marlborough and other great, hungry courtiers, before he appeared bayle for the doctor, these powerfull men assuring him that that act should do him no prejudice. This I have had from several honest, understanding persons; and Lancaster's stickling for sir Thomas is a plain confirmation of it. The whiggs and presbyterians are strangely nettled at sir Robert's gaining this point, it being now highly probable that the lord Rialton (a snivelling gentleman of not half the sense with the late poor spirited Dick Cromwell) will be thrown out the next election. The whiggs made upon this occasion their utmost efforts, and one of them, Mr. Bray, who had been parliament man several times,

had the ffront as to say, at sir Robert Jenkinson's own table some time since, that the flloud-gates of the treasury [of England] should be set open to pour out money for making interest in behalf of sir Thomas, and others of that stamp.

Feb. 28. Mr. Smith, lately student of Christ Church, and commonly called *Captain Rag*,[1] has just printed a most ingenious poem to the memory of Mr. John Philips, who died last summer, to the great reluctance of all those who were acquainted with his good humour and most admirable parts, which sufficiently appear in his *Splendid Shilling*, *Blenheim*, *Cyder*, &c. Mr. Smith has writ divers other ingenious pieces.

March 2. Monday last, being the day which the parliament, or the supreme power of the nation, as they both style and reckon themselves, had appointed for the tryal of Dr. Sacheverell, scaffolds were erected by their order in Westminster hall, and in the morning the Dr. was conveyed thither by coach, attended with six other coaches, and a vast concourse of people, all crying out and wishing long life and prosperity, and a safe deliverance to the doctor. He was prayed

[1] "A circumstance which does no credit to his character, "inasmuch as the affectation of a rakish slovenly appearance in "dress implies a contempt of decency." Burton, (*Genuineness of Lord Clarendon's History*, 1744, p. 40,) who has preserved an account of Smith's academical irregularities, which (but for Oldmixon's ridiculous attempt to prove the *History of the Rebellion* a forgery, by Aldrich, Smalridge, and Atterbury) might now have been forgotten, till some of the curious in literary history had searched in the records of his college, or found the minutes of his expulsion in bishop Tanner's transcript, amongst his MS. collections in the Bodleian.

for by name at St. Bride's, and several other churches in London, the day before, as he likewise was in some churches in the country. His sermon on the fifth of November, and the preface to his assize sermon in Derbyshire, with the articles of his impeachment, and his answer, were severally read, and the crimes alledged against him were managed by the advocates of the party, with all the aggravating circumstances that could be invented by diabolical malice. The doctrine of passive obedience was decryed, as a pernicious, slavish doctrine, and offers made, in a sly manner, for destroying the articles of the church of England, at least that article in which the Homilies are enumerated. The queen was present both on Monday and Tuesday, when they went through the two first articles of his impeachment. The mob, both in London and elsewhere, (as well as the most considerable persons of distinction, that are famed at all for integrity,) are altogether for the doctor, and they expressed themselves with the utmost fury, when he was conveyed to Westminster hall, and from thence, against the presbyterians, whiggs, and all that large tribe. The Dr.'s counsel are not permitted to speak 'till the advocates of the party have gone through all the articles, and exerted themselves as far as possible their venom will carry them.

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The most pious, humble, meek, and truly reverend, as well as learned, bishop Lloyd, of Norwich, dying lately,[1] and there being now no non-juring or deprived bishop that insists upon his rights, and the schism

[1] He died, at the age of seventy-two, on the first day of January, at Hammersmith, whither he had retired upon his deprivation, and was buried in the tower of that church.

therefore being closed, according to the principles of *The Case in View*, and the best books that have been written on that subject, Mr. Dodwell, Mr. Cherry, &c. with their whole families, now go to church again, to the great joy of all that are concerned for union. Mr. Dodwell was at church, with Mr. Cherry, and both their wives and children on Sunday last, and the bells were rung upon that occasion. This was at Shottesbrooke in Berks.

[N.B. I did not know then, that the non-juring bishops had continued their succession.

T. H. Dec. 31, 1732.]

March 4. The managers against Dr. Sacheverell finished all the articles on Thursday, and the evidence was summed up by Mr. Lechmore, a man of parts, but a most vile, stinking whigg. He did it in about half an hour's time, and told them, that in some extraordinary cases, such as that of the late wicked revolution, resistance is lawfull; which distinction gives a handle to rebellion whenever a majority shall judge the case to be extraordinary, and that the affairs of the nation require it. There were fifteen spiritual lords and an hundred and one temporal lords present. As for the doctor, he was conveyed backwards and forwards to Westminster hall by a most prodigious conflux of the mob, all shouting and crying out for him, and falling upon those that did not pull off their hatts to the doctor as he passed by. They are so zealous for him, that they have pulled down several meeting-houses of the dissenters in London, amongst which is the meeting-house of that old presbyterian rogue Daniel Burgess. The mobb had proceeded farther had not the trainbands been raised, that followed them from place to place. One time the doctor

was conveyed privately in a chair, on purpose to avoid the mobb, but they soon found him out, and began their usual huzzas and acclamations; such as *The church, The church, No forty-one*, &c. The materials of Burgesse's meeting-house were conveyed into one of the fields, and with them a huge bon-fire was made, and the tub in which he used to hold forth was placed on the top of the pile. Upon this occasion the commons have addressed her majesty, that she would issue her royal proclamation against papists, non-jurors, &c. as if they were the occasion of this ryot, and the doctor himself is reckoned the principal cause of it.

A poem found on the queen's toilet.

O Anna! see, the prelude is begun,
Again they play the game of forty-one,
And he's the traitor who defends thy throne!
Thus Laud, and thus thy royal grand-sire dy'd,
Impeach'd by clamour, and by faction try'd.
Hoadley's cry'd up, who dares thy right oppose,
Because he crowns the mob, and arms thy foes.
O stop the dire proceedings ere too late,
And see thy own, in poor Sachev'rel's fate.
Fatal experience bids thee now be wise,
At him they strike, but thou'rt the sacrifice;
Let one bless'd martyr of thy race suffice.

The Thanksgiving.

In sounds of joy your tunefull voices raise,
And teach the people whom to thank and praise.
Thank prudent Anna's providential reign,
For peace and plenty both of coyn and grain;
Thank the Scotch peers for their firm, unbought union;
Thank bishops for occasional communion;

Thank the stock jobber for your thriving trade;
Thank just Godolphin that all debts are paid;
Thank Marlborough's zeal, that scorned the proffer'd treaty,
But thank Eugene, the French men did not beat ye;
Thank your own selves that thus you're tax'd and shamm'd,
And thank th'Almighty, if you are not ——.

Among the high-church-men I find there are several,
That stick to the doctrine of Harry Sacheverell.
Among the low church too, I find that as oddly,
Some pin all their faith upon Benjamin Hoadly.
But we moderate men do our judgment suspend,
For God only knows where these matters will end.
For Sal'sbury Burnett, and Kennett White shew,
That as the times vary, so principles go:
And twenty years hence, for ought you or I know,
'Twill be Hoadly the high, and Sacheverell the low.

March 7. A Ballad upon the Oxfordshire Election, accounted for above, p. 183.

1.

We are told by the town that a man[1] of great note,
For the sake of lawn-sleeves, is aturning his coate;
Yet in his excuse, my dear friends, I must grant ye,
There are twenty good reasons in a *sede vacante*:
And Bristoil's[2] a mitre may be pat to his mind,
Where the tub and cathedral so lately were joyn'd.

[1] Dr. William Lancaster, Vice-Chancellour of Oxford.
[2] Vacant by the death of Dr. Hall.

2.

Tho' his old solid grace[1] was preferr'd 'cross the water,
For nicking the tyde, and well trimming the matter;
Yet does it not follow that the church of St. Martin
Makes her rectors all prelates for being uncertain.
But we find of late days the high road to promotion
Is to pay our great duke, not the church, your devotion.

3.

Henceforth alma mater must submitt to the city,
Let her doctors grow dull and the aldermen witty;
Let the scarlet and gown yield to cloak and white border,
Since our learned vice-can. joyns non-con. the recorder;[2]
With dissenters he votes for a low legislatur,
And the print of Geneva has Guil's imprimatur.

4.

But if his grand patron and most courteous requiter
Should forget to reward his good ffriend with a mitre,
And wipe out old scores with words sweet as honey,
As he did the past service for the son of Volpone;
Why then may we say our defeated projector
Has paid for the Lord, and is still but a rector.

5.

Give me the poor vicar,[3] in the country residing,
That saddles his nag, and nere spares him in the riding;

---

[1] Dr. Tennison.
[2] Mr. Wright, a great whigg.
[3] He means the ingenious Mr. Aldrich, parson of Henly, who brought up a good number for Sir Robert Jenkinson.

For the worthy church member heads in a strong party,
Religion's his guide, and the cause makes him hearty.
The great ones at court by terrors can't sway him.
And the hopes of lawn sleeves will never betray him.

6.

Hereafter in story it will look but odly,
That our Oxford vice-gerent should run in with Hoadly.
The whigs must all think the church under hatches
When court nicks his conscience as Tompion[1] our watches.
Not weather-cock Kennett such turning can show,
To bail high-church one day and the next vote for low.

March 20. On Friday last 'twas carried in the house of lords, that the commons had made good in all points their charge against Dr. Sacheverell, and now nothing remains but sentence. There were only eleven bishops present, whereof two, *viz.* bishop Burnett of Sarum, and bishop Talbot of Oxon, spoke against the doctrine of passive obedience, and the bishop of Bath and Wells, Dr. Hooper, spoke for it, but not as the Dr. managed it. The sentence, which 'tis expected will be severe, is to be pronounced to-morrow.

March 23. On Monday the lord chancellor took the opinions of the lords, one by one, whether Dr. Sacheverell was guilty or not guilty of the crimes charged against him, and 'twas carried by a majority of seven-

[1] A famous watchmaker.

teen voices that he is guilty: sixty-nine lords against him, and fifty-two for him. Six bishops were for him, and seven against him. The next day sentence was pronounced against him, which is, that he be suspended from preaching for the space of three years, which was carried against him by a majority of six voices; but 'twas withall carried by one voice, that he be in that time capable of any farther preferment. He is likewise to exercise any of his other priestly offices besides preaching. But his sermon is ordered to be burnt by the common-hangman, and the lord mayor and sheriffs are to attend. This moderate punishment caused bone-fires and illuminations to be made in London, it being contrary to what was expected by any people after the other severe proceedings against him, and the extravagant favours shewed to those that had been the most warm against him. But this mitigation must be owing, in some measure, to the Dr.'s speech, in which he has flattered the lords, declared himself for revolution principles, (that he is a friend to the late settlement,) acknowledges that he has taken the oath of allegiance to her majesty, and broke through the other wicked oath, called the abjuration oath, says that there was no resistance in the late happy revolution, (so he calls it according to the common cant,) which is in effect to allow rebellion in some cases, there being nothing more plain, than that that was such, and by consequence he contradicts what he had asserted in his sermon, namely, that resistance is lawful upon no account whatever. This is likewise the observation of several others, who think the Dr. has receded. There are withall some other things in his speech, which plainly shew, that he is not a man of that integrity he would be taken to be, though it must be

granted, he has shewed himself in this case to be a brave, bold man, and in the main truly honest; and he has merited the applause of all good friends to the church of England and monarchy.

April 6. We have received news lately of the death of the lord Charles Somerset, only brother to the present duke of Beaufort. This young gentleman was lately of Christ Church, Oxford, and he died at Rome, in his travells, of the small-pox, to the great reluctance of all that knew him. He was a gentleman of a most affable, winning, good-natured temper, of great probity and integrity, of singular generosity, and adorned with all other qualifications that might make him valuable; and what made them more conspicuous was, a natural modesty, easily discernable in all companies, which could not but draw respect. He left 500 libs. to Christ Church, to carry on the building of Peckwater, and the rest he left, as 'tis said, to his sister. 'Tis reported that he is to be brought into England, and buried in Westminster abbey, in a sumptuous manner.

April 21. Mr. Josiah Pullen, of Magdalen, has a parchment roll containing,

1. The picture of our Saviour Christ.

2. The picture of St. Veronica, holding in her hands the napkin sent to her (according to the story related in the Romish legends) by our Saviour, with the print of our Saviour's face on it. On the right side of the napkin is in red letters, SALVE SANCTA FACIES, and on the left side, in red letters also, NOSTRI REDEMPTORIS.

3. The figures of the three nails which fastened our Saviour Christ to the cross.

4. The figure of the crown of thorns.

5. The figure of our Saviour's heart wounded with the lance.

6. The figures of our Saviour's hands and feet.

7. The figure of our Saviour's coat without seam.

8. The figures of the dyes thrown by the souldiers for our Saviour's coat.

9. The figures of the scourge and rod with which our Saviour Christ was punished.

10. The figure of the cock which crowed when St. Peter denyed our Saviour, with the pillar on which the cock stood.

11. The figure of the hammer with which the nails were fastened to the cross.

12. An indulgence in red letters of pope Innocent, without specifying which of the Innocents, as follows; *Pope Innocent hath graunted to what man or woman that dayly worchyppeht the* v *pryncypall woundes of oure Lorde Jhesu Cryste with* v *pater nosters,* v *aves and a crede, pyteously beholdying or remembryng the armys of Crystys passion schall have the* vii *partes of there penaunce released yn the paynys of purgatory, and* vii *petycyons ryghtwysly asked:*

The fyrst he schall not dye none evyll deth.

The ij *he schall not be slayne with no wepyn.*

The iij *he schall not passe oute of thys wordyll withoute the sacrament of holy chyrche.*

The iiij *fals wytnesse schall not greve hym.*

The v *he schall have suffycyent goodes and honest lyvyng.*

The vi *he schall not be wrongfully yuged.*

The vii *he schall be defended from all wycked sprytes by the grace of God.*

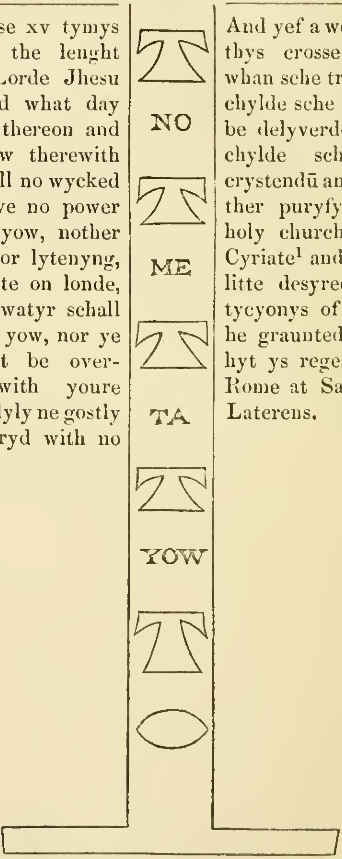
13. The following prayer in black letters:

Jhesu, for thyne holy name.
And for thy bytter passyon.
Save us frome syn and schame.
And fromme endles dampnacyon.
And bryng us to the blysse.
That never shall have ende.
Swete Jhesu. Amen.

11. The virtues of the cross represented in the following manner, in red letters:

IN NOMINE IHESV SIGNO SIGNO

Thys crosse xv tymys metyn ys the lenght of oure Lorde Jhesu Cryst, and what day ye locke thereon and blesse yow therewith there schall no wycked spryte have no power to hurte yow, nother thunder nor lytenyng, ne tempeste on londe, nor upon watyr schall not greve yow, nor ye schall not be overcumme with youre enemy bodyly ne gostly ne comberyd with no fendys.



And yef a woman have thys crosse on hyr whan sche travellyth of chylde sche schall sone be delyverde, and the chylde schall have crystendū and the mother puryfycacyon of holy churche. Seint Cyriate[1] and Seint Julitte desyred thes petycyonys of God, and he graunted them, as hyt ys regesteryd yn Rome at Saynte John Laterens. ANTIP'.

[1] In the margin bishop Barlow, to whom the roll once belonged, has writ, "Sanct. Quiricum et Julittam intelligit. Vid. Baronii "Martyrologium Rom. ad diem 16 Junii lit. B."

15. Then is added as follows, in black letters, according to the orthography there made use of: Salve deus parvulorum, mile regis angelorum, O Cirite cum beate genitrice tua Julitta. Christus et Maria nos salvet mortis in hora. Speciosa est in conspectu domini mors seculorum ejus.

Oracio.

Deus qui gloriosis martiribus tuis Cirico et Julittæ dira nephandi judicis tormenta superare tribuisti, michi famulo tuo humilitatem et virtutem gloriosæ longitudinis tuæ et venerabilis crucis tui preciosi corporis et sanguinis tui, et per omnipotencias tuas et virtutes per intercessionem omnium sanctorum tuorum concedas michi triumphum omnium inimicorum meorum, ut possim semper retinere constanciam. Per Christum dominum nostrum. Amen.

16. A prayer to the cross, in black letters, and before it in red letters, and in English thus: *Whosoever sayth thys prayer followyng devourtely, there schall no wyked spryte have power to hurte hym, nor he schall not be combred with fyre ne water.*

The prayer itself is:

Crux Christi sit semper mecum.✠. *Crux Christi est quam semper adoro.*✠. *Crux*✠*Christi*✠*superat gladium. Crux Christi*✠ *solvet vincula mortis. Crux*✠ *Christi est armatura invincibilis. Crux Christi*✠*est via et veritas. Super crucem divinam*✠*aggredier iter.*✠. *Crux Christi*✠*impedit omni malum.*✠. *Crux Christi*✠ *dat omne bonum. Crux Christi*✠*auferat penam æternam*✠ *Crux Christi*✠*salva me.*✠ *Crux Christi sit super me*✠ *ante me et post me. Quia antiqus hostis fugit ubi te vidit.*✠ *In nomine patris*✠, *et filii,*✠ *et spiritus sancti.* Amen.

On the backside of this roll, bishop Barlow has written, "Orationes (præsertim ultima illa ad cru-

"cem) sunt prorsus impiæ. Deo patri, et salvatori "nostro Jesu Christo, cum S. Spiritu gratias quas "possumus maximas (licet quales et quantas debemus "non possumus) agamus; eo quod pro infinita sua "benignitate, è tenebris, superstitione, ignorantia, et "tyrannide Pontificiis, communicata evangelii luce, "nos licet indignos liberaverint. γένοιτο."

This roll, written by an ignorant scribe I believe about three hundred years agoe. before it came into Dr. Barlow's hands, belonged to Dr. Langbaine, who at the beginning of it has written: "Lege et luge "majorum vices, qui ignorantiâ cæci superstionibus "hujusmodi obnoxii agebant: tuas gaude, qui ab his "liberaris. sed vide interim ut Christo liberatori ser-"vias in sanctitate et justitia coram ipso omnibus "diebus tuis."

Register books began in the year 1538, the thirtieth year of king Henry VIIIth's reign.

Colleges, chauntries, and hospitals, and other places specified in a certain act, given to king Hen. VIII. in the thirty-seventh year of his reign, an. Dom. 1545. See Stowe's Annals, p. 589. b. but with condition that he order them to the glory of God, and the profit of the common-wealth.

One William Foxley slept fourteen days and fifteen nights, and lived forty-one years after. See Stowe, p. 591, a.

The Gospel and Epistle commanded to be read in English in 1547, the first year of king Edward VI. The same year, texts of Scripture first written upon the walls in churches.

May 2. The university address being carried to London yesterday was sennight by our whiggish vice-chancellour and some few other heads of houses and the two proctors, they were on Thursday magnificently entertained by the duke of Ormond, our chancellor, and the next day they were introduced to her majesty, who received them graciously, and all of them, even John Prickett, one of Dr. Charlett's lacqueys, were admitted to kiss her majesty's hand. But 'tis no wonder that a whiggish, flattering, cringing, complying address should be so well received. It had been contrived accordingly by the vice-chancellor, who sometime before having at his lodgings in Queen's college got Mr. Whalley of Wadham, one of his great cronies, together with sir Christopher Powell, a young whiggish baronett of Queen's college, pupil to Mr. Hill, who was also present, and Mr. Whalley declaring his mind to the vice-chancellor that he thought 'twould be highly proper at this juncture to have a most loyal address, exactly conform to the Oxford decree, the vice-chancellor replyed that he would act nothing against the sentiments of his superiors, that if he found they were for it at court he would manage the point for an address suitable to their tempers. This I had from Mr. Hill himself the same day. The next day being Monday, old Lancaster posts up to London, conceits the matter with the duke of Ormond and some other great men, and finds that an address, managed prudently as they style it, (that is to make the queen have other titles from the people besides her hereditary one) would be kindly accepted. He returns in all hast to Oxford, calls a meeting of heads, and having got an address penned every way agreeable to the inclinations of his whiggish friends, such a one as he

thought would not prejudice his aim at preferment, he took care to have it agreed to, and pitched upon such attendants as he found would agree in the carrying his point.

May 13. On Thursday morning last died, between three and four o'clock, my truly learned and excellent friend Dr. Thomas Smith, in the three-score and twelfth year of his age. He died an undaunted confessor of the poor, distressed, and afflicted church of England, and always stood stiff and resolute to the doctrines of it, as laid down in our Articles and Homilies. As he was a man of very great learning, so he was withall modest, humble, and wonderfull communicative; of indefatigable industry, and of more than ordinary curiosity in discovering and preserving the writings of learned men, especially those of our own countrey, which is much indebted to him for the lives of divers of them,[1] as well as for several other usefull and good books.

May 19. This morning died Dr. John Meare, principal of Brazen-nose coll. He had been once vice-chancellor, but was never noted for learning or anything else. He was buried in the college chapell on Sunday night following.

May 21. The reverend and learned Dr. Thomas Smith, whose death I have mentioned above, was buried on Saturday night, May 13, between ten and

[1] *Vitæ quorundam eruditissimorum et illustrium Virorum*, 4to. 1707. The subjects of this interesting biographical volume are, archbishop Usher, bishop Cosins, Henry Briggs, John Bainbridge, John Greaves, sir Patrick Young, (tutor to king James,) Patrick Young, (king James's librarian,) and Dr. John Dee.

eleven o'clock, in St. Anne's church, London. He left the writer of these matters an excellent and large collection of MS. papers and books.[1]

May 29. I have, amongst my collection of papers belonging to the church of Hereford, an old charter of king Stephen's (dated at Oxford in the common-council held there an. 1136.) by which he grants and confirms divers priviledges to that church, and beginns the charter thus, *Ego Stephanus Dei gratia assensu cleri et populi in regem Anglorum electus*, &c. plainly intimating that he was only a king *de facto*, and had no hereditary right, and consequently was no more than an usurper.

May 30. Had printing been really first invented at Harlem, as has been insinuated by Hadrianus Junius, then 'tis not likely that Erasmus, who was so nearly related to that place, upon account of his birth, would have given the honour of the invention to Faust of Mentz, as 'tis certain he does, in his prefaces to Livy.

June 10. Dr. Sacheverell being gone to take possession of his parsonage in Wales, he is every where

[1] Smith's MSS. and some of his printed books with MS. notes, are now preserved in the Bodleian, to which they came upon Hearne's decease. In the same library is a paper drawn up by Mr. Bedford, at Smith's desire, which, after directing Hearne to place a few of the articles bequeathed to him in that repository, concludes thus: "I depend wholly upon his great "care, judgment, and integrity, in discharge of this trust, "which I repose in him, and hope, that since I have nothing "else to leave either to him or any other friend, he will accept "of this poor legacy as kindly as if I had left him one of gold."

caressed and huzza'd in by the mobb, and the best of the gentry pay him all suitable respect, and great summs of money are presented him in divers places.

June 12. Last week one Mr. A—a, a gentleman of the long robes, going to one Mr. Tonson, a barber's, to have some superfluous hairs taken off, and the barber (according to the usual custom of those people) entering into the subject of the present addresses, Mr. A—a was so imprudent as to say, that the hereditary right was in the prince of Wales, (or the pretender,) which put the barber into a ferment, and he was seconded by his wife, both of them maintaining with great zeal, in opposition to the lawyer, that the queen's was the hereditary title, and that not a parliamentary one. After the gentleman had left them, Tonson makes information against him, and he was forced to do pennance, but was dismissed at last, though not without considerable damage. Which may be a warning to honest men not to enter into topicks of this nature with barbers.

June 17. The lord Sunderland is turned out from being chief secretary of state, and the lord Dartmouth, one of the fifty-two lords that voted for Dr. Sacheverell, is put in his place. But the governours of the Bank of England having represented to the queen, that divers ill consequences would ensue, if any other such removes were made, the queen has declared she intends no other alterations.

June 19. A remarkable monument in Reinesius, pag. 744, of too great affection in a young woman, who absconded from the world, and would never appear public after the death of her first husband,

which happened in the seventeenth year of his age, when they had been married seven months and eleven days.

July 4. A plain country-man being called at an assize in Norfolk, to be a witness about a piece of land that was in controversy, the judge asked him, *What call you that water that runs on the south side of the close?* The fellow answered, *My lord, our water comes without calling.*

July 15. *Mr. Noy, the king's attorney's epitaph, made by himself, writ with his own hand, in the end of his statute book.*

Hic jaceo judex, Astrææ fidus alumnus,
Quam (simul a terris fugit) ad astra sequar.
Non ego me (defunctus enim mihi vivo superstes)
Sed mecum doleo jura Britanna mori.

Aug. 3. *Bishop Barlow's Adversaria of monkes, friars, jesuites, &c.*

(Written in his own hand before Hospinianus de Monachatu.)

1. All monkes are originally Benedictines, and of his order, though there be several reformations and additions to the first institution.

2. All monkes are (or may be) indowed with lands.

3. All those commonly called friars, though they take the three vota monastica, yet they are never called monkes, nor the monkes, friars. A monke takes it for an affront to be called a friar.

4. All friars are mendicantes, not any way in-

dowed with lands, and are either, 1. Dominicans; 2. Franciscans; 3. Augustines; 4. Carmelites.[1]

5. The Jesuites (though they take the three vota monastica, yet) are never called monkes or friars; but take it for an affront to be called either.

6. The Jesuites have in their society three sorts of houses:

i. *Collegium* is where a certaine number of Jesuites come into any city or towne, and undertake the education of all the youth of that place, they havinge maintenance from that place; if they build a college for them, that coll. may be indowed with lands. Here they traine up younge men in all artes and sciences. If any of their schollars desire to be of the society, then (if his tutors thinke him fit) he is sent to the *novitiatus*.

ii. *Novitiatus*, a house where they train up younge men (candidates of the society) in devotion, in the understandinge, exercise, and hardship of their rule. for some time, and if they (in the en of this time) like the society, and it them, then they are sent to the *domus professa*, and are compleate Jesuites.

iii. *Domus professa*, where they study what their genius most prompts them to, or otherwise what their superiors injoyne them; 'till they are sent abroad to preach, or doe such busines as their superiors thinke to be *è re societatis*.

7. The *novitiate* and *domus professa* neither have, nor can have, any indowment in lands.

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[1] See Pope's analysis of Pierce Plowman's Crede, under Feb. 23, 1723-4, and a very good account of the four orders of mendicants in Warton's *History of English Poetry*, vol. i. p. 288, &c.

De monachis vide multa apud Joh. Lelandum in 4^{tor} tomis Collectaneorum MS. in archivis bibl. Bodleianæ Oxon. Ibid. tom. 2, pag. 285, ex tabula Annalium Osneiensis cœnobii hæc habet.

Ann. 1129, fundata est ecclesia S^{tæ} Mariæ in Insula Osney per dom. Robertum de Ollejo secundum (vid. Camdenum in Dobunis, pag. 282, edit. Lond. 1594), cui primus prior Radulphus præfuit. Primus abbas erat Wigodus.

Ordo nigrorum canonicorum sub beato Augustino cœpit ann. 395.

Ordo nigrorum monachorum incipit ann. 590.

Ordo Carthusiensis incepit ann. 1186. Quære.

Ordo Præmonstratensis, scil. alborum canonicorum ann. 1119.

Ordo prædicatorum sub beato Dominico, 1198.

Ordo fratrum minorum sub Francisco ann. 1206.

Ordo Cistertiensis ann. 1094.

Aug. 5. Ant. à Wood had the reflection that he passeth upon my lord Clarendon in the life of judge Jenkins (for which expression and some others Mr. Wood was expelled the university) from Mr. John Aubrey, who had it from judge Jenkins himself. This Mr. Wood owned in company afterwards to Mr. Lhuyd of the Museum, who also received the like information from Mr. Aubrey himself. This I have been told by an intimate acquaintance (Mr. Richard Dyer, fellow of Oriel college) of Mr. Lhuyd's, who kept it secret as long as Mr. Lhuyd was living. The said Mr. Aubrey gave Ant. à Wood abundance of other of his informations; and Anthony used to say of him, when he was at the same time in company, "Look, yonder goes such a one, who can tell such "and such stories, and I'll warrant Mr. Aubrey will

"break his neck down stairs rather than miss him." Anthony had also a vast number of his materials and accounts from Mr. Andrew Allam of Edm. hall, who indeed was not only an ingenious, but very good man, as well as a good sound scholar. He knew much of books, especially modern ones, and was so well seen in the characters of persons, that he could describe most men of any note in the kingdom, and there was hardly a face in Oxford but was so well known to him, that he could give exact descriptions thereof. Ant. à Wood, amongst other things that he put down, noted who was the first that wore silk stockings in the university of Oxford, who was a young, sparkish beautifeu.

Aug. 11. On Tuesday last, at eight o'clock in the morning, the lord Godolphin, lord high treasurer of England, was deprived of his office, to the no small joy and satisfaction of all honest men, he having held that place for several years, to the great impoverishment of the nation, and to the no less advancement of his own secular fortunes.

Sept. 21. Three thousand pounds offered by the university of Oxford, for Vossius's noble library, but 'twas refused, and the books carryed over seas,[1] to our no small disgrace. We should have purchased them, and not stood in such a case upon punctilio and niceties, when we are so lavish of our money upon trifles that bring dishonour upon the university.

Sept. 25. Out of a letter from Dr. Smith to Dr.

[1] They now form part of the public library at Leyden. See under Oct. 10.

Bernard, in 1694: Mr. Wharton has done neither right nor honour to archbishop Laud's memory in his preface, which is very obnoxious to just censure. It was printed as it is, before a line of the book was set: and we favourably judged here, when several copies were distributed, that it was only with design to sound the opinions of his friends, and believed that he would have altered several things in it, and have examined carefully, and confuted all the cavils and exceptions of bishop Hacket against him. But instead of this, he equally admires archbishop Williams, his great enemy, and the great patron of the puritan faction, and betrayed him whom he ought to have defended; and in this is very unjust to the trust reposed in him by the late great confessor of this oppressed church, who, I have the highest reason to believe, if he had lived, would never have suffered such an affront without the highest resentment. Besides, his flattery of sir R. Atkins is prodigiously base.

Oct. 10. Is. Vossius's library sold to the university of Leyden for 3000*l*. His nephew reserved Ptolemy, Hesychius, Lucretius, and Manilius, which his uncle had prepared for the press.

Oct. 16. *King James the first his Entertainment at Theobalds*, in Bodley, 8vo. T. 27. Art. Seld. In which we are informed that King's street, by the west end of the church of Islington, took its name from the king's passing at that time through it.

Gammon of bacon formerly written *Gam-bone*.

Oct. 20. Last week died Mr. Charles Bernard, chief chirurgeon to the queen, to the great reluctance of all that were acquainted with him, and to

the publick loss of the whole nation, he being the best and most successfull chirurgeon in England; and he was withall a man of integrity, of good natural parts, and of some considerable learning. He had collected an excellent study of books, as also, before him, had his brother Dr. Francis Bernard.

Oct. 26. The antients used to put this mark (-) over long syllables, thus Ā Ē Ō V̄. Hence perhaps it was that we have *quotiens, totiens, vicensimus. formonsus, aquonsus,* &c. in MSS. which the scribes, 'tis probable, writ so through mistake, thinking that the mark (-) over the line stood for an *n*; whereas in reality it only shewed that the syllable over which 'twas writ was long.

The antients oftentimes used an E for an I. Hence 'tis that Quintilian says, that Livy used *quase* for *quasi*, and *sibe* for *sibi*. And for the same reason 'tis, that in old stones we have *navebus* for *navibus, exemet* for *exemit, ornavet* for *ornavit, cepet* for *cepit, Deana* for *Diana, mereto* for *merito,* and *soledas* for *solidas.*

When any monument in old time was erected to the memory of several persons, they put the mark Θ to denote such persons as were dead, and the mark V for those that were living. Thus we have this in-instance in Lipsius, *De recta Pronunciatione Latinæ Linguæ*, pag. 75.

Θ N. OOGVLNIVS. CN. L. NICEPHORVS

Θ GVLNIA. CN. L. NICE

V. L. SAFINIVS. Ɔ. L. SVRVS.

Where the two former marks signifie that the persons were dead, and the latter that he was living, and there are other examples there.

Nov. 4. Dr. Bernard had a very great opinion of Tollius's edition of Longinus, as judiciously done, and he liked his notes. He desired nothing to compleat the edition but a tract of that sophist περὶ μέτρων, which Tollius promised from the Vatican, but 'tis not *tanti*, and so Tollius thought. He liked Tollius's edition the better, because all Dr. Langbaine's notes were inserted as well as those of Faber. Dr. Bernard had a very indifferent opinion of the Christ Church edition of Phalaris, and took the Christ Church men to be bad criticks. He was of opinion that Phalaris's Epistles are spurious. He had a very inconsiderable opinion of Dr. Bentley. He writ several letters to him against his rash criticisms in his letter to Dr. Mill. He thought him mad for his conjectures, that some passages in the New Testament crept in from the margin.

Nov. 8. This day was the election of fellows of Queen's college, when Mr. Atkinson and Mr. Tickle were elected, over the heads of several of their seniors, and such as were better scholars. This Tickle is a pretender to poetry.

Nov. 13, Monday. On Friday morning last, about eight o'clock, died, in the Tower, the lord Griffin, of a great age. He had been confined for treason, as they now call sticking close to the oath of allegiance, and adhering firmly to the undoubted sovereign. On Wednesday morning, Nov. 15, the corps was deposited in the vault of the Tower, there to remain till it can be removed to Dingly in Northamptonshire, the seat of his ancestors.

Nov. 24. Henry Welby, esq. lived at his house in

Grub-street, London, forty-four years, *and in that space was never seen by any.* He died in the eighty-fourth year of his age. An account of him printed at Lond. 4to. 1637. He was of one of the universities, afterwards of one of the inns of court, and a traveller. He had a good estate, married well, and had a beautifull daughter. She married sir Christopher Hilliard, knight, of Yorkshire. He was withall a man of excellent learning and heroick virtue. His retirement was occasioned by the baseness and ingratitude of a younger brother, who attempted to destroy him. All the time of his confinement he spent in devotion, acts of charity, and in reading books of religion and learning. He was of a calm, peaceable, easy temper, and died with great resignation. He was buried in the church of St. Giles, near Cripple-gate.

Dec. 7. Five taverns in Oxford in the year 1636. They were kept by Francis Harris, William Turner, Thomas Hallom, William Grice, and Humphry Budwit (or Bodicote); the signes were, the Mermayd, the Swan, the three other were only bushes. The Mermayd was destroyed lately, by order of the *Northern Bear,* Dr. Will. Lancaster, then vice-chancellor.

Dec. 14. *Acrostique upon old lord Wharton.*

Whigg's the first letter of his odious name,
Hypocrisy the second of the same;
Anarchy both his darling and his aim:
Rebellion, discord, mutiny, and faction,
Tom, captain of the mobb in soul and action.
O'ergrown in sin, cornuted, and in debt,
Nol's soul, and Ireton's, live within him yet.

Dec. 16. On Thursday last, December 14, about

seven o'clock in the evening, died Dr. Henry Aldrich, dean of Christ Church, in the sixty-third year of his age, to the grief of all that knew any thing of his great worth. Consider him either as a Christian, a scholar, or a gentleman, he was one of the most eminent men in England. He constantly received the sacrament every Sunday, rose to five a clock prayers in the morning, summer and winter, visited the chambers of young gentlemen, on purpose to see that they imployed their time in usefull and commendable studies. He was a severe student himself, yet always free, open, and facetious. He treated by turns not only those of good standing in the college, but all the young gentlemen of any note in it. He was a man of admirable natural parts, and was versed both in ecclesiastical and humane learning almost beyond compare. He was humble and modest, even to a fault. He had so piercing an understanding, that he could tell at first sight the temper and disposition of any person, whether he was good-natured, ingenious, and addicted to a virtuous and innocent course of life. He was always for incouraging industry, learning, integrity, and whatever deserves commendation. He was so generous, that he spared for no costs to promote and carry on good designs. His death is a publick loss, and those of the college are particularly obliged heartily to lament it, and to wish for such another, who may advance their interest, and take the same methods for finishing, as this excellent dean did for beginning, Peckwater building; which is about half done. He died in London, whither he went, a little before he died, on purpose to consult Dr. Ratcliff, who could not recover his health. His distemper, an ulcer in the bladder. He had a most noble collection of books and prints, all which he has left to the college,

leaving it to the liberty of the dean and chapter whether his nephew (Mr. Charles Aldrich) shall have such of them as they had before in the library; which is a genteel compliment, and shews him to have been a very wise, prudent man. If he had lived till the fifteenth of next month, he would have been compleatly sixty-three years of age. He has ordered by his will (of which Mr. Aldrich is executor) that all papers whatsoever of his own writing shall be burnt, not excepting his *Harmonia Evangelica* in Greek, done with great accuracy, and most neatly written with his own hand. He made his will soon after the death of Dr. Breach the physician. The sudden death of that Dr. without any will, struck upon the dean so much, that he resolved to defer that great work no longer. On Friday, Dec. 22, his body was brought into Oxford at four o'clock in the afternoon, and being met at his lodgings by the college, after it had rested for about a quarter of an hour before the door, it was conveyed to the cathedral, and prayers being ended, was deposited in a grave in the north wing of the quire, ('twas in the dormitorie,) just by his father, as he had expressly directed. At the same time an excellent speech was made by Dr. Frewin, (M.B.) student of Christ Church, who was physician to the dean during his sickness. No monument, or the least mention of his name, is to be put over his grave. So himself commanded in his will.[1]

Mr. Camden, when he was a very young man of Broadgate hall, now Pembroke college, made the Latin grace, which they use to this day.[2]

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[1] See under Dec. 14, 1732.

[2] "Nec minus pietati studuit hic noster quam liberioribus

Dec. 17. Mr. Stowe in his Survey of London, p. 14, col. 2, saith, that those that call the Isis by the name of Thames, where it hath its first rise, near Tetbury, are in the wrong, and ignorant upon that account. But I have often heard Mr. Lhuyd, who was an excellent etymologist, say, 'twas rightly so called before its conjunction with the Thames at Dorchester. He quoted old writings for it, and appealed to other places of the like name, the signification of it being the same with the British *Taw*, which is *water*.

Dec. 21. Rutheniæ populi annum in die primo Septembris exordientes, finiunt in Augusto. See a MS. note at the beginning of a thin folio book, printed and called *Fasti Moscovitici per Imagines adumbrati*. 'Tis in Bibl. Bodl. This book will be of excellent use for the understanding the several ways of abbreviating words of our Saviour, the Virgin Mary, the apostles, and saints. 'Tis in the Moscovitic language. The cutts all in wood. Not only the Russians, but divers other countries, began the year formerly in September, particularly the Bithynians, Cyprians, and Paphians. Μητρῶος is reckoned the third month of the Bithynians. The fourth month of the Cyprians and Paphians is called Ἴουλος. In an old Greek MS. quoted by Hen. Stevens, in col. 24th of his appendix to his Greek Thesaurus, 'tis written Ἰούνιος. This Ἴουλος (for Ἰούνιος is a corruption) began

" scientiis, cujus luculenta quædam adhuc extant vestigia apud " Lateportenses, nempe benedictiones sive precatiunculæ mensales, " quas ipse juvenis Latine primum meditatus est, et ad hunc usque " diem a servientibus quotidie solenniter recitantur." Whear's Commemoration of Camden, prefixed to *Camdeni Insignia* 1624, 4to. See Appendix, No. V.

on the twenty-fourth of December, or Christmas-eve. Thence 'tis, that in the northern parts of England they call Christmas day *Yule day*, as is expressly noted by archbishop Usher, in his *Dissertatio de Macedonum et Asianorum Anno Solari*, (Lond. 1648, 8vo.) pag. 40. The first month, by the Cyprians and Paphians, was called Ἀφροδίσιος. It began on the 24th of Sept. For the other months, see Usher.

Dec. 31. The foundation stone of the new building of Queen's college, next High street, was laid by Dr. William Lancaster, (provost of Queen's coll. and then vice-chancellor of the university,) on the sixth of February last, 1709-10, being the birth-day of queen Ann. There was no inscription (I think) upon the stone.

1710-11. *Jan.* 13. Stowe says, I wish men to make their owne hands their executors, and their eyes overseers, not forgetting the old proverb:

Women be forgetfull,
Children be unkinde,
Executors be covetous,
And take what they finde.

If any body asks, where
The dead's goods became?
They answer;
So God mee helpe and holydome,
Hee dyed a poore man.

Jan. 16. I hear that Dr. Kennett is of opinion, and has publicly declared it, that Mr. Bedford's answer to

Priest-craft is done better than Dr. Atterbury is able to do it. And indeed I have heard other good judges say the same. Nor do I think otherwise. For though Dr. Atterbury be a man of a very sharp pen, and of very quick parts, yet I do not look upon him to be a man of extraordinary depth. He has not a true genius to the study of antiquities; nor has he taken much pains to make himself a master of our English history. He may be cryed up for a master of style, and 'twill not be denyed; yet this however must be granted withall, that affectation of wit and satyr does not become a grave subject, and Mr. Hooker, bishop Sanderson, and others, are rather to be followed in such sort of writing; whilst the study of witty expressions is to be looked upon as levity, and more proper for juvenile essays.

Jan. 25. King Henry VIII. gave Mrs. Cornwallies a noble house and some tenements, (all in London,) only because she had made and presented him fine puddings. In the time of Hen. VIII. most of the buildings in London were made of bricke and timber, and stones were so cheap, that a man might have a cart-load of them for paving brought to his door for sixpence or sevenpence, with the carriage.

March 5. *Out of Mr. John Greaves's papers.* The altitude of the greatest Ægyptian pyramid is 490 feet English, that is, 3$\frac{96}{112}$ of Magdalen college tower in Oxford. The basis is square. One of the sides is 693 feet. So that it is above twice as much as our Physick-garden at Oxford. For the side and the whole basis is at least fourteen acres. The area of the Physick-garden is three English acres, and $\frac{2198}{4356}$ of an acre. 337 feet English the Physick-

garden is broad within on the east side. The altitude of the middle pinnacle of the south side of Magdalen college tower is 144 feet by my iron quadrant, by my sector it is but 141; the quadrant is the best observation.

In an apothecarie's shop I saw a fair and ancient *Vas Numidic.* The cover held $\frac{1}{2}$ congius, the body held $1\frac{1}{2}$ congius. I measured another of brass that held $\frac{1}{2}$ a congius.

In another apothecarie's shop I saw the tarantula, which is like a long and great spider. The belly is reddish, the back dun, but yet spotted. He had two salamanders, which lived two hours in a great fire. They often cast out little drops, which in the fire make great bladders, or bubbles, as big as one's fist. He is very cold, not moist, whereby to extinguish the fire. He is rank poison, and the very smell of him alive would cause the head-ach twenty-four hours. I found no such effect of him dead, only I observed the flesh still stanke, which might be because he was not well dryed. The skin is blackish, and he hath many yellow spots, whereof some are long, and as big as a 3*d.* or more. He is like a cameleon for the head, legs, and taile, but yet a little less.

March 7. They have just reprinted in a large letter in 8vo. *The Depositions concerning the Birth of the Prince of Wales*, price 6*d.* to which asterisks are put to distinguish Papists from Protestants. By that it appears that there were several more Protestants than Papists. This impression being cryed about in Westminster, before the parliament house, and old Tennison, of Canterbury, hearing of it, *Hark you,* says he, *what is it this impudent fellow crys? Why is he not taken up, and prosecuted as guilty of high treason?*

—*Hold*, replies the archbishop of York,[1] *tell the honest fellow to send me one*; and he pulled out sixpence, and had a copy bought.

Thuanus, though he writ Latin admirably well, yet he was not ready nor clear in speaking it. So in a letter from a great man to sir Rob. Cotton, MS.

March 10. Banbury, a place famous for *cakes and ale*, (or as Phil. Holland has it, *cakes and zeal*.) are obliged to present the judges (when they come the circuit) at Oxford with a noble cake, made Simnel-wise, with arms of the corporation upon it: *in cujus rei testimonium*, the judges received in the circuit (Lent) of March 1710-11, a fine cake, which was presented afterwards by them to the reverend Dr. Hudson's lady. *Hudsoni, inquam, conjugi, amici mei singularis.*

March 26. Dr. Thomas Ken, bishop of Bath and Wells, died yesterday was sen'night. (Monday, March 19th.) He was a truly good and pious man, and was one of those bishops that were illegally deprived at the late wicked revolution.

April 8. Scaliger had a mighty opinion of Calvin's parts and judgment, especially in the prophetical books of the Scriptures. No learned man now amongst the Calvinists but Casaubon: "Casaubonus non scri-"bit ut Itali fuse. Est doctissimus omnium qui "hodie vivunt." He thought, however, that he could write better upon Polybius, than answer Baronius.

April 16. Dr. Hickes had an hundred guineas of

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[1] Dr. John Sharp.

prince George for his dedication of *Thesaurus Ling. Sept.* So Dr. Hickes himself told Dr. Foulkes, of Jesus college.

April 22. Memorandum, That there is a daily paper comes out, called THE SPECTATOR, written, as is supposed, by the same hand that writ the *Tatler*, viz. Captain Steel. In one of the last of these papers is a letter written from Oxon, at four o'clock in the morning, and subscribed, *Abraham Froth.* It ridicules our hebdomadal meetings. The *Abraham Froth* is designed for *Dr. Arthur Charlett*, an empty, frothy man, and indeed the letter personates him incomparably well, being written, as he uses to do, upon great variety of things, and yet about nothing of moment. It brings in his cronys, George Clarke, of All Souls, Dr. William Lancaster, provost of Queen's, and Dr. Gardiner, warden of All Souls. Dr. Lancaster is called in it *Sly-Boots*, and Dr. Gardiner is called in it *Dominick.* Queen's people are angry at it, and the common-room say there, 'tis silly, dull stuff, and they are seconded by some that have been of the same college. But men that are indifferent commend it highly, as it deserves.[1]

[1] This memorandum of Hearne's forms a very curious illustration to a number of the Spectator (43) written by Steele, which includes the letter here alluded to. Of Dr. Charlett, who was a person of very considerable consequence in the university, it may be allowable to say a few words in this place, particularly as all hitherto known of him is to be collected only from detached notices, in various works, manuscript as well as printed. He was the son of Arthur Charlett, rector of Collingbourne Ducis, in Wiltshire, by Judith, daughter of Mr. Cratford, a gentleman resident in London, and, I believe, a merchant in the city. He was born at Shipton, near Cheltenham, June 4, 1655, being Whitmonday, and baptized on the Monday following. His school education was in the free-school at Salisbury, under Mr.

Charles Luke, from whence he was removed direct to Trinity college, Oxford, and matriculated a member of the university, July 13, 1669, having just completed his fourteenth year. His tutor at Trinity was Mr. John Woolley, one of the fellows of that house. He took his degree of B. A. April 17, 1673, that of M. A. Nov. 23, 1676, and was elected fellow of the college 1680, in the latter end of which year he was ordained deacon by the bishop of Oxford, Dr. Fell, at whose ordination in March 1681-2, he became priest. In 1683 he was appointed junior proctor of the university, his colleague being Mr. Gandy, of Oriel, a person well known in the literary circles of that day, but of whom few memorials now exist. Whilst at Trinity, he had the care of lord Guildford, who was placed under his tuition in 1688, at which time Dr. George Hickes advises him in a letter (now preserved in the Bodleian) to "keep the college constantly, "and make fewer invitations to his chamber; for (adds the "dean) you must understand that all the family are lovers of "frugality and sobriety, and care not for compotations, espe-"cially such where many and mixt companies meet." Hickes had before, in 1684, been anxious to procure him a situation in the family of lord keeper North, and would have recommended him as chaplain, but no vacancy occurred. He became B. D. Dec. 17, 1684, D. D. July 8, 1692, having the day preceding been elected and admitted master of University college, his opponents being Mr. Hinckley and Mr. Davis. Nov. 17, 1696, he was appointed one of the chaplains in ordinary to king William III. which he obtained through the intercession of archbishop Tenison with the earl of Middlesex. He continued in this station (the only preferment he ever obtained from the crown) till March 1716-17, when he was ordered to be struck out of the list of chaplains, having, with many others, given offence at court. In 1707, June 28, he was instituted to the rectory of Hambleden, Buckinghamshire, a living he enjoyed to the time of his death, which happened, after a long illness, November 18, 1722, at his lodgings in University, in the chapel of which college he was buried on the 21st. It is no easy task to give a just character of Dr. Charlett, since, with many good and estimable qualities, his vanity, indecision, and unconquerable desire of being a party in every transaction that took place in the university, exposed him to much censure and a good deal of inconvenience. His nephew, Mr. Rawlins, of Pophills, has left a curious paper on this subject, which I now give. It is drawn

For Chaucer's personage, it appears by an excellent piece of him limmed, by the life, of Thomas Occlive,

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up with more candour than could well have been expected from so near a relative, and was intended for the use of Dr. Rawlinson.

"Now follows his character, which has been given him by "his friends in the best light, and that with a good deal of "truth, and also his character as to his foibles and frailties may "be drawn with a great deal of truth and justice. Hear what "Dr. Gibson the present bishop of London's sentiments were of "his 'very good friend Dr. Charlett,' who, in his first edition "of Camden, part of his preface to the reader, says thus; 'The "'chief persons by whose friendly assistance and inclination to "'serve the publick the several parts of the Britannia appear "'in the world with so much advantage——But Dr. Charlett, "'the worthy master of University college in Oxford, has been "'our general benefactor, whom this work, as all other publick "'undertakings, has from the beginning to the end found its "'greatest promoter.' Captain Hutton, in his letter dated June "14, 1698, says of him, that he was 'a great ornament of the "'university, and promoter of learning and learned men, and "'that his province (in which he took a particular delight) "'was to shew the civilities of the university of Oxford to "'strangers.' Another says of him, that he was 'a person of a "'generous mind, or publick spirit, a lover and encourager of "'learning and learned men, hospitable to his distressed friends "'and acquaintance who were deprived of their preferment for "'the sake of a good conscience.' Mr. Tho. How was pleased "to express himself in his letter dated Oct. 16, 1700, that he "'was the patron of industry and learning, he was both an use-"'ful member, as well as a great ornament, to the church and "'university.' Dr. South's character of him, by his letter wrote "in 1694: 'I think (says he) the university extreamly happy "'in having so many worthy heads of colleges, especially one "'of so active a temper, so good a nature, and so publick a "'spirit, a lover and promoter of the interest of learning.' Dr. "White Kennett late bishop of Peterborough's character, which "he gave of him: 'It was always the good humour and the "'generous spirit of the master to encourage young men in "'their studies, and to entertain strangers with the utmost ci-"'vility, and to promote the honour, interest, and reputation of "'the university of Oxford in every laudable respect.' Mr. "Hearne wishes that Dr. Charlett might live an honour to the "university, to his own college, and to learning. 'It may be "'said of him (continues Mr. Rawlins) that he had no other

his schollar, and now remaining as a high-prized jewell in the hands of my honoured friend sir Thomas

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" 'aim or view than the good and prosperity of the society over " 'which he presided; he was indefatigable for the encourage- " 'ment of learning and piety; he was no self-seeker, as he " 'obtained no considerable preferment from any of his friends " 'or acquaintance, which were not a few both in church and " 'state; remarkable for his hospitality and civility to strangers, " 'so that he was in these respects an ornament and a praise to " 'that most famous seat of learning, and I believe no man " 'consulted (human frailties excepted) the honour, the ser- " 'vice, the interest and reputation of the university more than " 'himself.'

" To turn to the other side of his character:—A certain " worthy and learned acquaintance of yours in Cambridge was " pleased to say of him in his letter to me, that he looked upon " him as a vain man, and too fond of a numerous correspondence. " A vain fondness of being known in the world was (I believe) " his darling passion, and was attended with too great expence " and trouble, unsuitable to his circumstances. He was a coward, " as well as an ambidexterous man, says Mr. Edw. Thwaites, in " a letter to a certain friend, wherein he gives two instances of " the latter in these words, *viz.* Christ Church men begin to talk, " that Dr. Charlett has been concerned on both sides of the con- " troversy between them and Dr. Bentley, in animating one " against the other. In an election of a parliament man for the " university of Oxford, in the year 1690, he was deeply engaged " for two parties; he canvassed for sir Th. Clarges, while a grave " man sat by and read a letter of his, in which he promised life " and limb for sir Wm. Trumbal—a very inconsistent piece of " conduct to be a Jack on both sides; but you must note that " sir W. T. was secretary of state, and he would not willingly " disoblige a man of his station. Now I shall give two instances " of his cowardice; and the one of them relates to himself: for " upon the death of his father, who enjoyed Collingbourne living, " that was between 2 and 300 lib. per annum, it happened after- " wards that the *jus patronatus* was to be contested; the master, " very fearful of hazarding the event of the suit, declines it. " Sherwin, the beadle, hears of it, and told the master, that, if he " pleased, he would contest the right of patronage upon his title; " he accordingly consents to it, and thereupon the suit was tryd, " and found for Mr. S. whose son afterwards enjoyed the living; " so that there was a manifest defect of courage in Dr. C. The " other instance of his cowardice was his endeavours for the sup-

Cotton, kt. and bart. that Chaucer was a man of an even stature, neither too high nor too low, his com-

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"pressing the dedication of Mr. Thwaites's Saxon Heptateuch, "though he just before approved of it, and commended it. The "same unsteady master had pestered the vice-chancellor Adams "with letters, which was the occasion of his laying an embargo on "the whole impression; for he told Mr. T. that it would be an "high affront to the government to let that dedication pass; but "the vice-chancellor would not tell him his author, but said a "man came to him, who was to send a book to my lord chancellor "Somers, and he could not have the face to send it, if that name "and dedication stood before it; so you may see what influence "that great man or idol had over him as to make him differ so "much from himself, and was a signal injury to his own private "reputation, which he had before gained in the opinion of honest "men, and as Mr. T. observes, integrity will make up many "defects, but a breach of that to a bosom friend is very dirty and "base. Other frailties, foibles, and weaknesses he might be guilty "of in the course of his life, but it becomes me (Rawlins) to bury "them in oblivion. And I shall conclude with my own observa-"tion of him, that is to say, his unsteadiness of conduct, his "fluctuation in principle, together with his want of a brave and "true courage, did contribute, in some measure, to eclipse the "glory of his character."

So far Mr. Rawlins, who has been much more impartial than could have been anticipated from one so nearly allied to the subject of his communication. I shall only remark upon it, that Dr. Charlett's obtaining no preferment cannot be adduced as any proof that he was unambitious of advancement. On the contrary, he never forgave lord Oxford, who, as he supposed, prevented queen Anne's appointing him to a stall at Worcester, on the death of Dr. Lawton; and bishop Tanner, in a letter to his brother, the then president of Corpus, assures him, that Charlett had, however unsuccessfully, long aimed at a mitre. The fact is, that Dr. Charlett was an intriguing man, vain of a large acquaintance with great people, and not over steady in his political attachments. The affair hinted at above, in regard to Mr. Thwaites's dedication, was one reason why he never obtained preferment. At the very moment he was urging Mr. Thwaites to dedicate his Saxon Heptateuch to dean Hickes, and actually commending, if not correcting, the dedication, he privately tampered with the vice-chancellor, and procured the suppression of the book, in order to pay court to lord Somers. But before this could be effected, certain copies found their way to London,

plection sanguine, his face fleshie but pale, his forehead broad but comely, smooth and even. His eyes

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and the dean, the archbishop of Canterbury, and lord Oxford (then Mr. Harley) had the book in its original state. Lord Somers owed his rise to dean Hickes, (for he it was who recommended Somers to be counsel for the seven bishops,) and highly valued him, and lord Oxford was the dean's warm and firmest friend, so that all parties condemned Charlett's interference, and none cared to promote a man so void of sincerity and open dealing. I have seen a letter too in which Charlett is represented as having given great offence to bishop Burnet, and very nearly brought himself into legal difficulties, by reporting that the bishop had received a large sum of money for certain services detrimental to the establishment of the church. To imitate Mr. Rawlins, having said thus much against the master of University, let me now add a few contemporary testimonies of an opposite character. Dr. Rawlinson calls him a worthy patron of all learning, and no inconsiderable judge of it; and in another place speaks of him, as that generous universal correspondent. Mr. William Brome, who was the great friend of Hickes as well as of lord Oxford, says of him, "Dr. Charlett was as good a natured "man as ever lived, was as generous a man, was as publick a "spirited man, and, had he had an equal fortune, would have "done wonders for the reputation of the university. He was most "orthodox in his principles. These excellent qualities plunged a "person of his narrow circumstances into great difficulties and "distresses; out of which to extricate himself, wanting a firm "resolution, he made this false step, (the suppression of Thwaites's "dedication,) which instead of tending to his advantage and "advancement, was perhaps the greatest obstacle." The same person, in another place, writes thus: "Dr. C. setting aside "some humane fraylties, was a most worthy person, and, con-"sidering circumstances, was as great an encourager and patron of "learning and virtue as any of his age." I am not aware of any literary work professedly by Charlett. In the Oxford verses on the death of king William and the accession of queen Anne, he has a copy, and I fancy the university was indebted to him for the first attempt at an Oxford Calendar, which appeared in 1707, under the title of *Mercurius Oxoniensis, or the Oxford Intelligencer*, and contains a great deal of very useful information. He communicated several papers to the Philosophical Transactions, and was an active encourager of the Oxford press, where he printed several classical authors as Christmas presents to the members of his society, very liberally rewarding those who undertook the

rather little than great, cast most part downward, with a grave aspect. His lipps plump and ruddy, and both of an equal thickness, the hair on the upper being thin and short, of a wheat colour; on his chin two thin forked tuffs. His cheeks of like colour, with the rest of his face being either shaved, or wanting hair. All which considered, together with his witt and education in the court, and his favour among great ladys, one of whose women he married, it was his modesty made him speake of his unlikeliness to be a lover.[1]

Another extract out of that Comment about warts. Another thing the physnomists observe are warts or moles, which as Lud. Septalius, the Florentine, in his booke *De Nævis*, or moles, doth affirm to be planetary signatures, which, if they be upon or near the nose, do signifie prosperity. This kind of wart is smoothe, and can not be taken away, but the other ugly warts growing upon the hands I have seen taken away, and that in a very strange manner. For let one take in a clear night, near or at full, a bright silver bason, and hold it without dores against the light of the moon, rubbing his hands in the reflex beames in the empty bason, as if he were washing them in water for half a quarter of an hour's time, all his warts, were they never so many, will in a week's time wither and dye,

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superintendance. His library, which was very extensive, and collected with great care and judgment, was sold, after his decease, to a bookseller in Oxford for five hundred guineas. His immense correspondence, contained in many large volumes, is in the Bodleian library, and generally known under the title of Ballard's manuscripts.

[1] This note I took out of a book of Mr. Urry, of Christ Church, who transcribed several things of the English Comment, from the MS. in the dean of Christ Church (Dr. Aldrich's) study. T. H.

and his hands be clear of them. This I take to be a hidden property of the moon's light, and not her influence; and it is probable, that the beames of the sun in a golden bason, or of Venus in a copper one, and so of the rest of the planets, may produce such admirable effects which are not yet discovered.

Ibid. Passed prime. Our ancestours in Chaucer's time and before, divided their morning devotions into two spaces: first, from six of the morning till nine, and it was called *spacium orationum primarum:* the other from nine a clock till twelve, which was called *spacium orationum nonarum*, and hence we have our word *noon*. You will find in the old records of the Garter in Windsore-castle, that a knight of the order was fined for being absent the hour of *orationum primarum*, or morning-prayer.

May 12. On Wednesday morning last sir Cholmley Deering and one Mr. Thornhill fought a duell with dagger and pistoll. Mr. Thornhill shot first, and wounded sir Cholmley through the body, of which he died about three o'clock in the afternoon, greatly lamented for his good nature. These two gentlemen had been intimate friends and acquaintance, and differed about a fortnight before this unhappy accident, occasioned by some little punctilios of honour. Sir Cholmley was one of the knights of the shire for Kent, and was a few years since (he being a baronet) nobleman of New college. He made his will the evening before the dewell. He has left two young children, (both sons, I think,) and was to have been married to a second wife within a few days. Both sir Cholmley and Mr. Thornhill were looked upon as two honest gentlemen. Mr. Thornhill is extreme sorry upon this

occasion. Sir Cholmley has a brother of Oriel coll. A. M. and fellow.

May 23. A great deal of old pavement (which I take to be Roman pavimenta tessellata) found in the church-yard of Woodchester in Gloucestershire.[1] This towne was Roman, and they now bury upon the said pavement, which is very large.

June 8. The late earl of Dorset had a very large collection of old ballads, which he used oftentimes to read with very great delight, much admiring the simplicity and nakedness of the style; and yet he was a man of admirable sense and understanding. I heard the late dean of Christ Church, Dr. Aldrich, say, the last time I was with him, that he would give a good sum of money for a collection of such ballads, whenever he could meet with one.[2]

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[1] The earliest mention made of this discovery is in the additions to Camden's *Britannia*, as published by bishop Gibson in 1695. Atkyns also takes notice of it in his *Hist. of Gloucestershire*, 1712. Count Caylus engraved a portion of the pavement in his Recueil d'Antiquités, Paris, 1756, from an incorrect drawing by one R. Bradley, executed about the year 1722. But the most complete description, accompanied with very elaborate and magnificent plates, was published by Samuel Lysons, F. R. and A. S. *An Account of Roman Antiquities discovered at Woodchester, in the county of Gloucester.* London, 1797, atlas folio.

[2] The first collection of old ballads was made by the learned Selden, and came into the hands of Samuel Pepys, esq. secretary to the admiralty in the reigns of Charles and James the Second. This, contained in five folio volumes, is now preserved in the Pepysian library at Magdalen college, Cambridge. In the Ashmolean museum, among Wood's books, are five volumes of the same description, (Numbers 400, 401, 402, 416, 417,) and in the Bodleian, besides various printed collections, such as garlands, &c. is a volume of single sheet ballads that came among Dr. Rawlinson's books. But the most extraordinary collection of old ballads perhaps in existence, was one in the library of the

June 9. Last night I was with Mr. Middleton Massey, formerly of Brazen-Nose college, and one of the keepers of the Museum Ashmoleanum. He took no degree, being a non-juror. He now practises physick with good reputation at Wisbich, in the Isle of Ely. He is a man of good curiosity, and well skilled in drawing. He collects divers coyns, MSS. and other things of that nature. He is communicative, and corresponds with some men of learning. He has given us something to the Bodleian library. He gave divers things also formerly to the Museum Ashmol. but he complains that he cannot now find them; and indeed several other things are there missing.

June 15. On Thursday last, June 7th, died Mr. Henry Dodwell, that great and good man, in the 70th year of his age, at Shottesbrooke, in Berks, where he had lived in a most retired, studious, private condition for several years. He died with the same piety with which he had always lived, and was buried on Saturday, June the 9th, in the church of Shottesbrooke. This extraordinary person might have reached an hundred years, if he had taken but ordinary care of his health. He was of a small stature of body, but

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late duke of Roxburgh, which was originally formed for lord Oxford's library, purchased of Osborne by Mr. West, and at the sale of that gentleman's books, by major Pearson, at whose death it was again sold by auction, and bought by the duke of Roxburgh. His grace, as all the former possessors of this collection had done, added greatly to the number, particularly some printed at Edinburgh, and a ballad quoted by Shakspeare in his Hamlet. The whole bound in three folio volumes, with title pages and index, were purchased by Mr. Harding, at the duke's sale in 1812, for the enormous sum of four hundred and fifty five guineas. In the same auction (No. 3211) were "Old Ballads "and Garlands collected by T. Hearne, 8vo." which produced twelve guineas.

vigorous and healthy; of a brisk, facetious constitution, always chearfull, even in the worst of times. He was humble and modest, to a fault. His learning was above the common reach. His distemper was a cough, which he took no manner of care to through off; and indeed having been never sick before in his life, excepting a fit or two of the ague, and one or two fits of the cholick, he knew not what pain was, and would not submitt to the dictates and rules prescribed by physitians. I take him to be the greatest scholar in Europe when he died; but, what exceeds that, his piety and sanctity was beyond compare. Had he indulged himself a little, and not abstained so much from even the ordinary refreshments of nature, 'twould certainly have conduced to the lengthening of his life; but a severe, steddy course of life, like the primitive Christians, and the most renowned philosophers, could not comply with those principles. His name will always be mentioned and spoke of with honour as long as there is any regard for true religion, virtue, probity, and learning. Nothing could make him swerve from those good principles of the church of England that he had very early imbibed, which occasioned some people to call him an obstinate man; but obstinacy (if it may be so called) in such cases, is always laudable; and I wish that all men would observe and follow it, especially those of the clergy; and I heartily wish moreover that half the clergy, nay that one tenth part of them, had the fortieth part of the integrity, learning, and holiness of this lay-man, who constantly studied the publick good, and never did any thing but what will be commended by all honest, good, and truly holy and learned men. Mr. Dodwell dyed with the same exemplary piety with which he had always lived, and may deservedly be reckoned a glorious con-

fessor of this afflicted church. He received the sacrament on Trinity Sunday last, the schism (which had commenced by virtue of the lay deprivation of the bishops in king William's reign) being, according to his principles, (which may best be learned from his writings,) closed by the death of the late bishop of Norwich, Dr. Lloyd. The last book he published was a small tract called *The Case in View now in Fact*, written on purpose to shew the unreasonableness of continuing a separation any longer. As to his person, he was of a small stature of body, yet of a strong, vigorous constitution, chiefly owing to his abstemious and temperate way of living. He was of a sanguine complexion, of a grave, modest, ingenious countenance, of a piercing eye, and of a quick apprehension. He was acute and chearfull in his discourse, ready and forward in his advice, and delighted to have difficult questions proposed to him for solution.

June 28. About a fortnight since one Mr. Sergeant, gentleman-porter of the Tower, coming to the Bodleian library, he was pleased to desire to have a sight of the original MS. of Clarendon's History, having been informed that 'twas lodged there. I told him we never had any such thing, but that I was two or three times told by a noble person (*viz.* my lord Clifton, now lord Cornbury) that we ought to have it, and that Dr. Aldrich, dean of Christ Church, had such orders to dispose of it; but what became of it after Dr. Aldrich's death I could not tell. He was concerned that he could not come to a sight of it, and said he did not question but that things were strangely altered from what they had been as they were written by the noble author himself.[1]

[1] A portion of lord Clarendon's original manuscript of the

June 30. Mr. Dodwell before his death had near finished a Dissertation upon Dr. Woodward's Shield, which he took to be a *Parma Equestris*. This, according to Mr. Dodwell's direction, Mr. Brookesby delivered (together with some other learned persons, as baron Spanheim's, Gronovius's, and, which Mr. Dodwell most approved of, Cuperus's thoughts on that subject, all which were lent by the doctor to Mr. Dodwell) into his the said doctor's hands. None of them, it seems, had taken the tenth part of the pains to consider it that Mr. Dodwell had done. 'Tis thought by Mr. Brookesby, that Dr. Woodward will publish it,[1] which I wish he may: for I do not doubt but 'twill be welcome to learned men, as discovering much of Roman antiquities out of the ordinary road. Mr. Brokesby has just transcribed the beginning of a letter of the laws of nations, and patriarchal scheme, which Mr. Dodwell intended (if God had granted him a longer continuance among us) to have prosecuted. This, Mr. Brokesby is to transmitt to a learned person, to see whether he'll be pleased to undertake it. His Barnabas, with the Paraphrase, Annotations, and his

History of the Rebellion was given to the university by the Radcliffe trustees, who purchased it at the sale of John Radcliffe, esq. executor to Edward third earl of Clarendon. The MS. of lord Clarendon's Life, which was intended by the noble author to have been incorporated with the History of the Rebellion, was given by the heiresses of Henry, last earl of Rochester and Clarendon, and both are now in the Bodleian. The reader will be pleased to hear, that the delegates of the press meditate an edition, in which an accurate collation of the original MS. will be given, every variation rectified, and omissions (if any) inserted in their proper places. The superintendance of this desirable publication is entrusted to the present keeper of the Bodleian library.

[1] Dr. Woodward afterwards sent it to me, and I published it. T. H. Oct. 21, 1716.

Discourse on the Mystical Interpretation of the Old Testament, as likewise his Dissertation concerning Theoph. Antiochenus, if not before published by Mr. Schelwig, (for he had a transcript of it,) are intrusted to Mr. Cherry and Mr. Brokesby, to be published when the times will encourage such a publication. There are several other MSS. of his, of great value, as that concerning the LXX. and the times of the Ptolemies in Egypt, which Mr. Dodwell used to complain of as delivered by historians only accidentally, and therre being obscure, he endeavoured to set them in a better light. He was born in the latter end of Octob. 1641, what day he himself could never learn. Mr. Brokesby was with him the three last hours of his life. His cough, which was very violent for some months before his death, occasioned by a consumption, ended in an intermitting fever, which never could be stopped. He enjoyed his reason, and a true pious disposition, to the last, blamed himself that he could not intend his mind in the prayers they presented by him and for him. He desired their prayers, and sent up several such pious ejaculations as *Lord Jesus, have mercy on me!* He died a little after four of the clock in the morning, June 7th. He was buried in the chancell of Shottesbrooke, over against the monument of Throckmorton, sometimes warden of the college there, about a yard distant from it. How his books will be disposed of, I know not yet. Possibly they will be kept for his son,[1] a child of four or five years of age, of great hopes.

July 18. Mr. Thomas Cherry, of Edmund hall, was of a graceful tall stature, but something too slender.

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[1] They are to be kept for him. T. H.

He was of a modest, bashfull countenance, and of a very obliging, easy conversation. He was of a strong judgment, and of great probity and integrity.

July 21. On Thursday morning last, about eleven o'clock, came to town Dr. Bettsworth, dean of the arches, and brought with him certain injunctions from the archbishop, which were read twice in All Souls college chapell; but the exact particulars I cannot yet learn, only this, that the point of the negative is not as yet decided, and that the horses which are kept at the charge of the college, are not to be used for the future by the warden, without consent of the bursars; nor by the bursars, without consent of the warden; nor by any one else of the college without consent of the warden and bursars; that all such as the statute enjoins are to go into orders five years after they are compleat masters of art, provided it be insisted upon by the majority of the society.

July 24. *Note of some divinity books for a yung divine.* Mr. Chillingworth's *Safe Way to Salvaion.* The most rational book against the papists that has been written, excepting *Archbishop Laud against Fisher.* Mr. Hooker's *Ecclesiastical Polity.* These three books are sufficient to ground against the papists and dissenters; but for information, are to be joyned with them, bishop Jewell's and Dr. Hammond's works; also Dr. Reynolds's pieces. Bishop Pearson *Upon the Creed.* The best body of divinity we have exstant. The notes are to be read with great care, and the principal of them consulted in the original authors themselves. All bishop Sanderson's pieces. He was a most incomparable judge, and there is nothing heterodox in any of his writings. *The London Cases,*

with Mr. Bennett's *Abridgment. The Cambridge Concordance.* Mr. Dodwell's *Letters of Advice,* * * *[1]

July 28. A curious medall of the prince of Wales (*i. e.* king James III.) being lately presented to the library of advocates at Edinborough, a great dispute arose whether it should be received. The opposers were the whiggs, but they were much outvoted by the honest men, who received it very willingly and readily, and sent their thanks to the great lady that presented it.

July 30. News being brought to court of the proceedings of the faculty of advocates at Edinborough, with relation to the medal of the young king, the queen has been very much displeased at it, and hath sent her mind to Edinborough, upon which the medal has been deposited in the hands of her majesty's judge advocate, and the faculty hath sent up their excuse to her majesty; but notwithstanding that, 'tis thought they will be proceeded against, tho' 'tis judged the law of Scotland will not touch them, and that all the penalty will be to have an oath of abjuration crammed down their throats.

Aug. 7. Memorand. That in the late auction of Charles Bernard the surgeon's books, (which were sold in May last.) Jordanus Bruno's *Roma Triumphante*, a small 8vo. book, in Italian, was sold for twenty-seven pounds, being bought by one Mr. Clavell, of the Middle-Temple, a great crony (unless I am misinformed) of Toland, Stevens, Tyndale, and other atheistical and ill men. I am told Charles Bernard him-

[1] Left imperfect, with two blank pages.

self gave fifteen guineas for it, and that he writ at the beginning of it, *Libellus iste vel ob raritatem, vel ob impietatem ad insanum pretium attollitur.* Mr. John Bagford promised to give me a farther account of it.[1]

Sept. 8. *A Scotch health to K. J.*

He's o'er the seas and far awa',
He's o'er the seas and far awa',
Altho' his back be at the wa',
We'll drink his health that's far awa'.

Disloyal whiggs dispatch and goe,
And visit Noll and Will below:

[1] *Spaccio de la Bestia Trionfante, proposto da Gioue, effettuato dal conseglo, Reuelato da Mercurio, Recitato da Sophia, Vdito da Saulino, Registrato dal Nolano. Diuiso in tre Dialogi, subdiuisi in tre parti. Consecrato al molto illustre et eccellente Caualliero Sig. Philippo Sidneo. Stampato in Parigi.* M. D. LXXXIIII. title one leaf; "Epistola esplicatoria scritta al molto illustre, et "eccellente caualliero Signor Philippo Sidneo," thirty pages not numbered. "Dialogo primo," A 1 to E 4, p. 1 to 72. "Dialogo "Secondo," E 5 to K 6, p. 73 to 156, falsely numbered 154. "Dialogo Terzo," K 7 to R 3, p. 157 to 261. "Errori | in "fastidiosi,' R 3 rev. and R 4, pp. 262, 263, not numbered. I have given the title and contents of this singular book from a copy in the Bodleian. Of Bruno, who was burnt by the inquisition in 1600, see a full account in Brucker's *Hist. Philosophiæ*, tom. 4, p. 2. ch. 2, in Bayle, and in *Memoirs of Literature*, for January, 1711. The *Spaccio de la Bestia Trionfante* forms the subject of a paper in the *Spectator*, (Number 389,) written by Eustace Budgell, who endeavoured to undeceive the world as to the tendency of the book, asserting that very little danger was to be apprehended from it. And Morhoff, in his *Polyhistor*, had before expressly acquitted Bruno of atheism, and proved, that he only repeated what Causinus and Copernicus had taught before him. Toland translated Bruno's *Spaccio de la Bestia Trionfante* into English, and printed a few copies of it at London in 1713; "liber ob impressorum exemplarium paucitatem rarissimus." Mr. Jett told Hearne that not above forty copies were struck off, at the price of two guineas a copy, and that in 1722 it had risen to five guineas. MS. Coll. xcv. 22.

It's fit ye at their call should bla',
While we drink his health that's far awa'.

I hope he shall return again,
And safely brooke what is his awn.
Until that happy day do da',
We'll drink his health that's far awa'.

Sept. 20. Mr. Prescot, register of Chester, with whom I dined at Christ Church, in his son's chamber, two or three days agoe, tells me that Mr. Dodwell, when a young man, was a very severe student, and wholly sequestered himself from the world. That when fellow, and in possession of his estate, he kept himself so close, that he seldom went out; that the person that rented his estate and managed it for him, used to bring him money, papers, &c. just as he pleased, keeping Mr. Dodwell in ignorance about the true and just value of the estate, and that Mr. Dodwell acquiesced in what he alledged, without troubling himself to examine particulars, or to question his veracity. Some time after, it seems, a certain friend of Mr. Dodwell's acquaints him, that the manager of his affairs did him great injustice, the estate being of a far greater value than he accounted for it to Mr. Dodwell. This being made clear to Mr. Dodwell, he replyd, *Then I must leave my fellowship. My estate is more than a livelyhood, and I cannot in conscience keep a fellowship for which I have no want, from one that is poor, and upon that account ought to have it.* Accordingly he did quit his fellowship, and afterwards lived upon his estate. This, Mr. Prescot says, (and he added, 'tis what few besides knew,) is the true reason of Mr. Dodwell's resigning his fellowship. So Mr. Prescot; but I am fully satisfyed that the most momentous was his avoyding holy orders.

Sept. 23. The first book that Mr. Dodwell published was Francis de Sale's *Introduction to a Devout Life.* It had been printed before;[1] but Mr. Dodwell revised it, and altered the English, and prefixed an excellent preface to it. 'Tis very scarce, and I could never yet meet with it. Mr. Dodwell, some time before he died, told me of it himself, but said he had no copy of it, nor did he know who had. The only one he had, he said, he had given away, but he could not tell to whom. I understand since that 'twas to his wife, and that she hath it now by her.

Sept. 28. Yesterday at 10 o'clock in the morning, Dr. Atterbury was installed dean, and Dr. Smalridge canon of Christ Church, and prayers being done a little after eleven of the clock, they were conducted by Dr. Burton, sub-dean, and by the rest of the canons (all drest in their scarlett) to their respective lodgings, where having tarried a little time, and the dean having received at his own lodgings several heads of houses and noblemen, (for all the heads of houses and noblemen in Oxford were invited by him upon this occasion,) he went directly to the college-hall, where, at the bottom of the stayers, he was complemented in a neat, well-penned Latin speech by one of the undergraduate students, which he answered very briefly. Then he proceeded up the stayers, and at the top of them he was complemented with another Latin speech by Mr. Foulks, the senior batchelor student, which was also very neat and elegant, and delivered with all becoming decency. The

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[1] Dodwell's edition of Sale's Introduction came out in 1673, when it was printed at Dublin in duodecimo. It was "fitted "for the use of protestants," by Mr. Dodwell, who wrote the preface.

dean returned a short answer, and then went into the hall, in the middle of which he was met and complemented with another Latin speech by Dr. Richard Frewin, M. D. and rhetoric-reader in the college. This speech was very elegant. Having just touched upon the excellencies of Dr. Aldrich, the late dean, he declared the happiness of the college in having so excellent a person to succeed that great man. He extolled Dr. Atterbury for his wisdom, prudence, quick parts, excellent learning, and for his zeal and affection to religion, the church of England, and the college. The dean then went up to the step at the high-table, and being up, he turned back, and made a very admirable speech of above a quarter of an hour long, in which he commended Dr. Frewin for his elegant speech, and signified how unworthy himself was of any one of those praises that had been given him by the Dr. and how unfit in all respects he was to succeed two so truly great men as Bp. Fell and Dr. Aldrich. He spoke at large of both these excellent men, and told his auditors how exemplary they had been for their religion, virtue, and learning, what publick benefactors they had been not only to the college, but to the whole university, and consequently what an inestimable loss we sustained by their deaths. He concluded with a promise to imitate them, though it could not be exspected that he should equal them upon any account. The speeches being ended, the dean sat down in his chair, and after some time a noble dinner was brought in, at which was a great number of persons. Dr. Aldrich treated very splendidly when he was made dean; but in this point Dr. Atterbury much exceeded him. 'Tis said that this treat could not cost less than between two or three hundred pounds. I had the honour (and in-

deed I look upon it as a signal mark of respect) to be invited to this treat by the dean. And I look upon this honour as the greater, because very few masters of arts of other houses were invited besides. But laying this aside, (which 'twould have been vain to have mentioned, were it not to express my gratitude,) 'tis publickly given out by those that were present, (I mean by strangers, for of such there was a good number,) that they never saw any entertainment managed with more consummate wisdom, exact decorum, and true magnificence. Every thing was sumptuous, and yet not the least intemperance or irregularity. The hall rose about half an hour after three, and all persons went to their respective lodgings. At four the dean was at prayers, and there was an admirable anthem, as there had been at the morning prayers. At eight o'clock (as is usual upon these occasions) Little-Tom (for so they call the biggest of the 10 bells in the cathedral) rung out 'till nine. The great-bell (commonly called Great-Tom) over the great gate should have rung, if the motion of it were not very dangerous (as certain it is, as they have experienced in former times) to the fabrick in which it hangs.

Oct. 12. Yesterday duke Hamilton and his dutchess came to the Bodleian library, and staid there something more than a quarter of an hour. They both seemed well enough pleased, and the duke was very pleasant upon several particulars, and inquired into some things which shew him to be a man of some curiosity. He seems to be a man of a sprightly, brisk temper, to be very free and open in his conversation, to have a great sense of the mischiefs brought upon the nation by the rebellion, and to have some taste

of learning, but to have but little generosity. His lady's name is Gerard.

Oct. 23. Mr. Giffard[1] told us last night, (when several of us were in company, all honest men,) that the young king (king James IIId.) was in England when the present queen (as she is styled) his sister was crowned, and he further says, that the queen kissed him at that time, he being present at the coronation. *This is a great secret.*

Nov. 1. Mr. Brokesby tells me 'twas formerly reported that Mr. Daniel Langhorn (who was fellow of Trinity coll. in Cambridge, of which coll. Mr. Brokesby was also fellow,) was author of the Continuation of Baker's Chronicle.[2] This I never heard of before.

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[1] Francis Giffard, a non-juror, was born in November 1631, and had his education at Queen's college, Cambridge, where he became M.A. Entering into orders, he first obtained the vicarage of Patteshall in Northamptonshire, and afterwards became rector of Russel in Wiltshire, but lost his preferment for refusing the oath of abjuration. Giffard published one sermon preached at the assizes at Northampton 1680, entitled, *The wicked Petition; or Israel's Sinfulness in asking a King*, Lond. 1681, in quarto. Wood, who mentions the sermon, (Fasti Oxon, ii. 227,) says it was "seasonably delivered, the king being then tired out "by factious people, with petitions relating to parliaments;" and Mr. Giffard himself told a friend, that he received a message from his majesty, assuring him he should have of him whatever he would please to ask, but he asked for nothing. At the latter end of his life, he retired to Oxford for the sake of *honest* company and the public library. He had two sons, both masters of arts of Magdalen hall. I have omitted to state that Giffard was also chaplain to the countess of Rochester, and had the early direction (before he went to Oxford) of her son, the celebrated earl of Rochester, of whom he spoke in good terms, representing him as of hopeful talents and a tractable disposition. See under Nov. 16.

[2] The first edition of Baker's Chronicle was folio, London, 1641, and is a rare book to be found in good condition. Besides

Nov. 2. Mr. Dodwell kept his fellowship of Trin. coll. till such time as he was obliged by the college

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the engraved frontispiece by Marshall, containing portraits of king Charles I. and sir Richard Baker, it should possess a plate by Cor. V. Dalen, of Charles the Second when a boy, to whom the original work was dedicated. The first continuation, extending to the year 1658, was by Edward Philips, the nephew of Milton, who printed it in 1660, and probably superintended many of the subsequent impressions, certainly the ninth, in 1696, has his name to the introduction. When Langhorn's continuation commenced, (if he did continue the work at all,) seems uncertain. In 1730, it again appeared with another portion of more modern intelligence, concluding with the death of George the First. This, which had a subsequent title dated 1733, is commonly called the best edition; but the earlier copies (particularly that of 1641) contain many very curious documents, and several interesting particulars omitted by Philips and his followers. Of Langhorn, who was an antiquary and an author, Mr. Baker, of Cambridge, thus writes to Hearne: "Feb. 9, "1723-4. Daniel Langhorn was admitted fellow of Benet col-"lege, an. 1663,—thus; Nov. 1663. 'Daniel Langhorn Lon-"'dinensis Mr. in artibus admissus est socius perpetuus hujus "'collegii (C. C. C.) in locum communem Magistri Wilkinson "'per ejus obitum jam vacantem.' In 1671, his place became "void, thus; Dec. 13, 1671: 'Thomas Montague, A. M., Hun-"'tingtoniensis filius e natu minoribus unus Edvardi nuper co-"'mitis Mancestriæ admissus est socius perpet. in locum commu-"'nem Magistri Langhorn, per cessionem ejus jam vacantem.' "He (Langhorn) commenced bac. of divinity the next year. "1664, and the same year, 1664, was admitted one of the uni-"versity preachers. His book (as you observe) was printed "both in Latin and English; but I have seen it continued in "MS. in private hands, under this title: *Chronici Regum An-*"*glorum a Dan. Langhorn inchoati Continuatio a Rege Egberto* "(*ubi desinit primum volumen ab ipso authore adhuc superstite,* "*publici juris factum*) *usque ad annum* 1007 *deducta.* At the "conclusion of that MS. it is sayd, Mr. Langhorn dyed Aug. "10th, 1681." So far Mr. Baker. Langhorn's Chronicle, of which I have never seen more than the Latin, was printed in 1679. *Chronicon Regum Anglorum, insignia omnia eorum Gesta, tum bellica ac civilia, tum ecclesiastica, ab Hengisto Rege primo, usque ad Heptarchiæ finem chronologicè exhibens. Una cum Regum Catalogis, et Schematibus genealogicis cupro incisis. Londini, Typis E. F.* 8vo. His other works were, *Elenchus Antiquitatum*

statutes to go into orders. Out of his great humility and modesty he thought himself unfit for holy orders, tho' others thought and knew the contrary. They (*id est*, the provost and fellows) would have got a royal dispensation for him to keep his fellowship without being in orders; but that he declined, that he might not be made use of as a precedent for the like dispensations for the future, which have since been too much practised.

Nov. 15. Epistolam nuncupatoriam, quam Potteri Antiquitatibus Græcis, in Gronovij Thesauro editis, præfixam habemus, a clarissimo viro Joanne Millio S. T. P. scriptam fuisse non desunt qui credant atque asserant. Nec perperam, ut puto. Nam Potterus Linguæ Latinæ pene rudis est, orationeque inculta semper utitur. Antiquitatum harum, lingua vernacula ab auctore contextarum versionem Latinam advenæ cuidam debemus. Sed quisnam is fuerit, non constat. Nec multum refert. Adeo enim obscura est et spinosa ut vix intelligi possit. Potterus quidem ipse recensuit atque recognovit; sed judicio minus pollens, nodos difficiles non expediit, sed omnia tenebris involvit.

Nov. 16. Mr. Giffard tells me that he was tutor

Albionensium Britannorum, Scotorum, Danorum, Anglosaxonum, &c. Origines et Gesta usque ad annum 449 quo Angli in Britanniam immigrarunt explicans. Una cum brevi Regum Picticorum Chronico. Londini, Typis B. G. 1673. *Appendix ad Elenchum Antiquitatum Albionensium. Res Saxonum et Suevorum vetustissimas, aliaque ad Historiæ Albionensis Illustrationem spectantia exhibens. Excusa an. Dom.* 1674, 8vo. *An Introduction to the History of England: comprising the principal Affairs of this Land, from its first planting, to the coming of the English Saxons. Together with a Catalogue of the British and Pictish Kings.* London, 1676, 8vo.

to the earl of Rochester (mad Rochester) before he came to Wadham college, which was in the eleventh year of his age, and that he was then a very hopefull youth, very virtuous, and good natured, (as he was always,) and willing and ready to follow good advice. He was to have come to Oxford with his lordship, and to have been his governor, but was supplanted. His lordship had always a very good opinion of Mr. Giffard. Mr. Giffard used to lye with him in the family, on purpose that he might prevent any ill accidents. When my lord came to Oxford, he soon grew debauched; yet some time before his death he plainly told Mr. Giffard, who went to see him, that he was no atheist. The occasion was this. Says his lordship, "Mr. Giffard, I wonder you will not come and visit me oftner. I have a great respect for you, and I should be extremely glad of your frequent conversation." Says Mr. Giffard, (who could say any thing to him,) "My lord, I am a clergyman. Your lordship has a very ill character of being a debauched man, and an atheist, and 'twill not look well in me to keep company with your lordship as long as this character lasts, and as long as you continue this course of life." "Mr. Giffard," says my lord, "I have been guilty of extravagances, but I will assure you I am no atheist;" with other words to the same purpose. Mr. Giffard says, that my lord understood very little Greek,[1] and that he had but little Latin, and that therefore 'tis a great mistake in making him (as Burnett and Wood have done) so great a master of classick learning. He says my lord had a natural

[1] Under Dec. 4, 1711, Hearne says, "Mr. Collins, of Magda- "lens, tells me (as Mr. Giffard had done) that the mad earl of "Rochester understood little or nothing of Greek."

distemper upon him, which was extraordinary, and he thinks might be one occasion of shortening his days, which was, that sometimes he could not have a stool for three weeks or a month together. Which distemper his lordship told him was a very great occasion of that warmth and heat he always expressed, his braine being heated by the fumes and humours that ascended and evacuated themselves that way.

Ædis Christi novus decanus, dominus doctor Atterburius, satis diligens est in juvenum moribus atque exercitiis notandis. Aulam ipse quotidie frequentat, nec preces publicas omnino negligit. De re literaria promovenda valde est sollicitus, et ut Ædis Christi alumni bonæ notæ scriptores recenseant, notisque brevibus, sed necessariis, illustrent, sæpe monet atque incitat. Quin et D. Joannem Urrium, amicum nostrum probum, integrumque, ut novam Galfredi Chauceri operum editionem aggrediatur hortatus est. Ut Urrius opus istud in se suscipiat ideo optandum esse puto, quod linguæ Anglo-Saxonicæ, et vocum obsoletarum nostrarum apprime sit peritus, et in hisce studiis non mediocriter versatus. Unus porro ex intimis Hickesii est familiaribus, qui proculdubio consiliis commodis Urrium sublevabit, et locos paullo difficiliores pro virili elucidabit.

Dec. 6. Although Dr. Charlett hath not been pleased to speak to me ever since the publication of the *Life of King Ælfred*, yet yesterday, being at the Bodleian library with two gentlemen, strangers, he was pleased, a little after ten o'clock, to ask me some questions concerning the works of Gataker, and to talk with me near half an hour, with much civility; which I take very kindly, and shall, with this sort of

usage, be ready to forget and forgive all his former injuries to me.

Dec. 22. About the times for dinner of the court, see *Orders for the Kings Houshold, by Card. Wolsey.* On working dayes the first dinner at ten o'clock, and the first supper at four. On holy dayes the first dinner after the king is gone to chapell to divine service, and likewise at supper.[1]

Feb. 1. Mr. Collins, of Magdalen coll. tells me that

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[1] *Ordenaunces made for the kinges house holde and chambres.* MS. Laud, Bibl. Bodl. 597, folio, on vellum. "The prohem. "Furst it is not vnknowen, howe the kinges highnes, sone "after his furst assumpcion of his corone and dignitie roiall, "was, for the defence of the churche, and for sundry other "great and notable respects and causes, inforced and brought "vnto the werres, wherin his grace, not for any inordynate "appetite or desire, but for the weale of christendome, the ho- "nour, tuycion, and defence of this his realme and subgietts "of the same, hathe moche trauailed, and ben occupied; in "suche wise, as many of the officers and mynystres of his "householde being emploied and appointed to the making of "prouisions, and other thinges concernying the werres, the ac- "customed good ordre of his saide householde hathe ben gretly "hindred, and in maner subuerted: whiche, by litil and litil, "is nowe commen more and more vnto an indirect course, ferre "from the good constitutions of olde tyme, and sundry seasons "nowe of late prouided in that behalf. Wherfor seing that it "hathe pleased Almightie God nowe to send vnto his grace "right honourable and profitable peax with all outwarde re- "gions, his highnes, amongs other his gracious intents and pur- "poses, is mynded and determyned to see a reformacion of the "said errours, and establishe suche an ordre bothe in his "householde and chambre aforsaide, as, the same being duelie "fulfilled and obserued, all the said errours shall, in brief tyme, "be totally remoued and extincte." The orders are drawn up with much judgment, and contain a great deal that is very curious and illustrative of the manners of the court. It seems that great disorder and some dishonesty had crept in at some of his majesty's progresses, for at fol. 11 is a section entituled, "Dispoile of pleasours and commodities in noblemen and gen-

old Mr. Joyner, who was twice fellow of their college, used to tell him, that 'twas a very great mistake that was commonly spread about and believed concerning Julius Scaliger, that he did not learn Greek, nor set seriously to study 'till about forty years of age, he being, he said, well assured, that he began and prosecuted his studies very early.

Feb. 19. A little before king James II. came to the crown, there happened to be a fortune-teller in the court. Several had their fortunes told them, and

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"tilmen houses to be left. And bicause it is often and in "maner dayhe seen that as well in the kinges owne houses, as "in the places of other noble men and gentilmen where the "kinges grace doth fortune to lye or come vnto, not onely lokkes "of doores, tables, formes, cupbordes, trestells, and other imple- "ments of householde be caried, porloyned, and taken away by "suche seruaunts and other as be lodged in the same houses "and places, but also suche pleasours and commodities as they "haue aboutes their houses, that is to saie, dere, fishe, orchardes, "haye, corne, grasse, pasture, and other store belonging to the "same noblemen and gentilmen, or to other dwelling nere "aboutes, is by rauyne taken, dispoiled, wasted, and spent "without licence consent of the owner, or any money paide for "the same to the kinges great dishonour and the no litill dam- "maige and displeasure of those to whose houses the kinges "highnes doth fortune to repaire. It is therfor the kinges ple- "sure," &c.

The king's pages are ordered to rise by seven in the morning, the "squiers for the bodie" by eight, and at fol. 26 b. it is "ordeyned that soche personnes as be appointed of the priuey "chambre shalbe louyng together and of good vnitie and ac- "corde, keping secret all suche thinges as shalbe doon or saide "in the same, without disclosing any parte therof to any per- "sonne not being for the tyme present in the said chambre. "And that the king being absent, without they be commaunded "to goo with his grace, they shall not onely gyue ther con- "tynuall and diligent attendaunce in the said chambre, but also "leue harkening or inquering where the king is or goth, be it erlie "or late, without grudging, mumbling, or talking of the kings "pastime, late or erlie going to bedde, or any thing done by his "grace, as they woll auoide his displeasure."

amongst the rest the duke desired his might be told. The fortune-teller said he should come to be king, but that he should reign but a little while, for he should be betrayed by one that walked in the next room. The gentleman there walking was John Churchill, (now duke of Marlborough,) and great notice was taken of the thing. But, says the duke, I desire to reign no longer than till I am betrayed by Churchill; he reposing, it seems, great confidence in him, tho' it happened according to the fortune-teller's prediction: for he was betrayed by Churchill, to his great infamy and disgrace.

Feb. 22. It hath been reported by several considerable men, that Oliver Cromwell himself beheaded king Charles I.

Feb. 23. There was (as 'tis reported) lately taken up at Windsor a coffin with C. R. upon it. Some report that 'twas king Charles the first's coffin.[1] Mr. Jones, one of the prebendaries there, says he saw it, but did not look what was in it. The best judges say 'twas not king Charles the first's; and some great men add, that king Charles the first's body was beat

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[1] In the month of April, 1813, the vault of king Henry the VIIIth, in St. George's chapel, was visited by his present majesty, attended by the duke of Cumberland, count Munster, the present bishop of Oxford, sir Henry Halford, and Mr. Stevenson, when, if any doubt ever existed on this subject, (for nothing could be more clear and minute than Herbert's account given in Wood's *Athenæ*,) it was entirely removed by the discovery of the coffins of king Henry VIII. queen Jane Seymour, and a third, in which, as Herbert has before recorded, was the body of Charles the first. A minute and very interesting detail of this discovery was drawn up and published by sir Henry Halford, entitled, *An Account of what appeared on opening the Coffin of King Charles the First*, &c. 4to. Lond. 1813.

all to pieces by order of Oliver, on purpose that it might not be buried, and that it was scattered God knows how.

These verses on an old silver drinking-vessell of Oriel coll.

Vir ratione bibas, non quod petit atra voluptas,
Sic caro casta datur, lis linguæ suppeditatur,

are thus translated by one of St. John's coll.

Drink within measure,
And not for your pleasure,
Least you go to the Tabor,
And rail at your neighbour.

N. B. The sign of the Tabor is a famous brandy house in London.

March 30. A certain barbarous sect of people arose lately in London, who distinguish themselves by the name of *mohocks*.[1] There are great numbers of them, and their custom is to make themselves drunk, and in the night-time go about the streets in great droves, and to abuse, after a most inhumane manner, all persons they meet, by beating down their noses, pricking the fleshy parts of their bodys with their swords, not sparing even the women * * * nor indeed shall I descend to any further particulars about these brutish people, against whom there is a proclamation issued, with the tender of a considerable reward for discovery of any of them. Divers have been taken up, and strict watches are kept every night. They are found to be young, lewd, debauched sparks, all of the whig-

[1] See two papers in the Spectator on this subject, Numbers 324, 347.

gish gang, and the whiggs are now so much ashamed of this great scandal, (provided whiggs can be ashamed,) that they publickly give out there have been no such people, nor no such inhumanities committed, thereby endeavouring to persuade people out of their senses. But this is only one instance of their abominable lying, &c.

April 1. Bp. Burnett's son, who was lately either commoner or gent. commoner of Merton coll. (and hath been always looked upon as a young, little, impudent brat,) is said to be one of the principal of the mohocks; and indeed all whiggs are looked upon as such mohocks, their principles and doctrines leading them to all manner of barbarity and inhumanity.

April 2. The present parliament are styled by some *parliamentum indoctum*, because of a very grievous and heavy tax they are laying upon paper, on purpose to crush learning, and depress poor scholars. This tax upon paper is after the rate of twenty-five pounds per cent. which is one fourth; but this is only one of the sad and miserable consequences of the late blessed revolution.

April 6. They have printed *Cæsar's Commentaries* at London, in a very large folio. One was presented to prince Eugene when he was lately in England, who gave 30 guineas for it. This is the book the reverend Dr. Aldrich several years agoe proposed to do with noble cutts of his own contriving. Mr. Alsop was to have corrected it. Mr. Dodwell's chronology was to have been printed in the margin, and a discourse of his about Portus Iccius, &c. But this design being stopped, I know not for what reasons, it was done at

London, by Dr. Clarke, of St. James's, who is not at all qualifyed for such work, and therefore no great matter is exspected from this edition, which I have not yet seen.[1] I have seen specimens of Dr. Aldrich's design in several sheets. Prince Eugene also gave Whiston 15 guineas for his heretical book, and Mr. Barnes 20 guineas for a present of his Homer.

May 11. The late lord Lovelace was a man of good natural parts, but of very ill and very loose principles. Dr. Brabourn, principal of New Inn Hall, says, that tho' he knew and was acquainted with him 12 years or more, yet he never knew him sober but twelve hours, and that he used to drink every morning a quart of brandy, or something equivalent to it, to his own share.

May 16. King Henry VIIIth's invaluable collar of rubies was since sold abroad, to give the royal family bread. Querie, for how much it was sold?

May 17. The column erected in memory of the dreadfull fire of London, and commonly called *The Monument*, is the biggest, and, I believe, the highest, all Europe hath to shew. Trajan's coll. 147 Roman feet; Antonine's 175; London 209 English feet.

Comnenus and following Greek emperors took the title of Πορφυρογέννητος, from that splendid apartment or chamber in the royal palace, which was paved and curiously inlayed with that precious marble, and in which it seems the empresses were brought to bed;

[1] I have since had a sight of this book, and find it full of faults, and therefore to be little esteemed. T. H.

the heir, when born, being also wrapped in purple mantles.

'Tis said Charles the Great could not so much as write his own name.

May 18. Yesterday I dined at Mr. Nevill's chamber, of University college, with Dr. John Richardson, M. D. formerly gentleman commoner of that college; which Dr. Richardson is now of Yorkshire. He took his degree beyond sea, I think at Leyden. He is an ingenious man, and well versed in antiquities. He tells me Mr. Thoresby, of Leeds, understands very little or nothing of Latin, and that a great many of his curiosities once belonged to general Fairfax. He adds that Mr. Thoresby insists too much upon little niceties. This Mr. Thoresby is now printing the Antiquities of Leeds, and of some of the adjacent parts.

Out of Dodsworth's MS. vol. cxlvi. fol. 98 b.

Carmen equivocum.

I hold as faith
What Romes church saith
Wher king is head
The flock's misled
Wher aulter's drest
The peoples blest
Hee's but an asse
Who shunnes the masse

What England's church allowes
My conscience disavows
The church can have no shame
Which holds the pope supreame
Your service's scarce divine
Whose table's bread and wine
Who the communion flies
Is catholicke and wise.

May 20. The late dean of Ch. Ch. (Dr. Aldrich) when he dyed, had in the press *Institutio Geometrica*, of which he printed a very small number (some say not above twelve copies[1]); but this book not being

[1] Hearne was afterwards told by the printer (who had lent this copy to Mr. Thwaites) that the number printed was thirty or forty.

quite finished, (ending at Propos. LXXVI. of the IVth book,) it was never published; and yet it happened to be in Mr. Thwaites's auction (he having got it I suppose of one of the printers, who perhaps was not so just to the dean as he ought to have been): Mr. Urry very luckily procured it for 1*s.* 9*d.*

June 16. Edward the Confessor the first English king that put impressions in wax to his charters. Before they used to put their names only, and the sign of the cross: et tamen hæ schedulæ (quas landebookes, i. e. libros terrarum appellabant) idem robur habebant, quod nunc vix obtinent chartæ nostræ cum qualibet impressione. *Lelandi Collect.*

June 21. EDMUND HALL. St. Edmund, archbishop of Cant. in the time of Hen. III. did not instruct his scholars in this hall. It took name from one Edmund, a citizen of Oxford, in the first times of Hen. III. This appears from the registers, whence 'tis also manifest that 'twas a tenement which belonged to him. From this Edmund it came to his son Ralph. He is mentioned in a certain instrument in Magd. coll. (Inter munimenta nimirum quondam pertinentia ad hospitale S. Joannis Oxon. in thes. coll. Magdl. in pyx. S. Petri in Orient. nu. 2 e.) in which instrument is likewise mention made of one John Curtes's giving the yearly rent of one mark (that was to arise from an adjoyning tenement, placed also in St. Peter's parish in the East) to Andrew Halegod. This was an. 44 Hen. III. Mr. Wood could find nothing more about this Edmunds, farther than that he had another tenement adjoyning near the former, and adjoyning to St. Peter's church-yard. This tenement he signed over to his sons, by whom, Mr. Wood thinks, it was

given to Osney abbey, and that from these sons it was called *Aula quatuor filiorum Edmundi*, or *Four-son Edmund hall.* But now as to Edmund's hall, it seems to have come from his son Ralph to Sir Brian de Berningham, kt. He sold it soon after to Thomas de Malmesbury, chaplain, for 12 marks, with this condition, that 2*s*. should be paid out of it yearly to him and his heirs. This agreement was made about the 48th of Hen. IIId. 'Twas confirmed by Roger de Berningham, rector of the church of Ebenefend, and brother to the said Brian. Uncertain whether this Thomas de Malmesbury, who was perpetual rector of Cowley, let it out to scholars. However 'tis plain that in the year 1270, 54 Hen. III. he assigned it over to Osney abbey sub nomine messuagii cum ædificiis. It extended in length between St. Peter's church-yard and the ground belonging to Galfred Fitz-Symeon; and in breadth from what we now call Queen's-college-lane, to the tenement of the prior and canons of Winchester. By way of acknowledgment for this gift, Osney abbey was obliged to pay yearly one mark to the donors, and eight shillings to Elizabeth the daughter of Adam de Oclee, one of the nunns of Littlemore. After this, the hall was repaired by Osney abbey; and the better to pay the rent that they were obliged to pay, for some years they let it out to scholars, the university consenting that it should be sacred to the muses. The same to be said of almost all the other tenements that belonged to Osney abbey. It does not appear when it was first let out to scholars. Not mentioned in any of the rentals of the abbey before Edw. IId's time. In a rental of the 11th of Ed. IId. Dom. 1317, 'tis thus mentioned:

An. ij. marc. et dim. ad quatuor ann. terminos, &c.	Aula quatuor filiorum Edmundi — vacat.

Sol. An. xviij. ad quat. an. term. &c.	Aula le Bole — vacat.
Sol. An. xxxv. ad. quat. an. term. &c.	Aula S. Edmundi x. sol. et x. sol. et iiij. sol. Principal. Mr. J. de Cornubia et de Egglesfeyl.

In another rental of the 18th Ed. II. Dom. 1324, thus:

An. xlvi. sol. viii. den.	Aula S. Edmundi, &c. per M. Rob. Luc. Princ.

In other rentals also, 'till the middle of Edw. III. 'tis called Aula S. Edmundi, but from thence, 'till the beginning of Hen. VIIIth's reign, 'tis called Domus Vicarii de Cowley, *viz.* Aula Edmundi, during all which time Osney college received generally the yearly rent of forty shillings. Altho' therefore it be sometimes called St. Edmund hall, yet since 'tis more frequently styled Edmund hall, Mr. Wood thinks that it received its name from the above-mentioned Edmund or Edmunds, to whom, and to his son Ralph, belonged divers tenements situated either in St. Peter's church-yard, or not far from it. Mr. Wood withall remarks, that about the beginning of the reign of Henry IIId. there lived one Edmund le Chapelier in St. Peter's parish, but he cannot say whether he be the same with our Edmund. It came, with the other possessions of the monks, to king Hen. VIIIth's treasury. He gave it, Nov. 22, 1546, to John Bellow and Robert Bygott. From them it came, in the 7th of Edw. VI. to William Burnell, gent. He sold it for 40 marks to William Denyse, provost of Queen's college, who gave it, 28th July, 1557, to the college.

July 7. The old Schools in Oxford. They were se-

cular and *claustral.* The secular were those which the academians hired of the citizens. The claustral, such as lay within the precincts of some religious house. In these latter, not only the novices of each religious house here, but also other young persons of other monasteries of the same orders within the kingdom, used to be educated in good letters; yet with this condition, that they were likewise obliged to do some exercise in the secular schools. Most of the secular schools stood in School-street, which extended itself from the north side of St. Marie's church to the walls of the city, which were beyond the present schools. One part of the wall,[1] being a sort of bastion, is now to be seen just as we enter into the Theater-yard, at the west corner of the north side of the schools, *viz.* where the late printing house of Bp. Fell stood. All these secular schools were in halls. The grammar schools (for those ought to be reckoned first of these secular schools) were very numerous, the names of all which cannot be collected. But now in some colleges the founders themselves provided for this sort of education. For in Merton college 'twas decreed that one of the fellows should instruct those that wanted in grammar. And in New college, at the west end of the chapell, is a grammar school, but uncertain whether built by the founder himself, where, till within these few years, not only the choristers and singing boys of the college, but the children of citizens and others used to be taught; but this hath been of late done[2] at the east end of the north corner of St. Marie's, where the old convoca-

[1] But 'tis since destroyed, as are the other buildings, on purpose that they might not disgrace the new printing-house. T. H. Sept. 6, 1733.

[2] Mr. Badger being schoolmaster, who, however, after some

tion house was. Such a school also belongs to Magdalen coll. and Christ Church.

1. A grammar school in Whyght hall, or Whiter hall, which stood in St. Peter's parish in the east, within East-gate, and on the north side of High-street.

2. A grammar school in Juge hall. This hall is the last house in St. Marie's parish, and is placed against University college. It belongs to Magdl. coll. and formerly it belonged to St. John's hospital, by gift of Walter Inge, citizen of Oxon, temp. Hen. III.

3. A gram. school in Lyon hall, (in the same parish,) being situated in Grope-lane. Here John Cobbon taught in Hen. VI. and Edw. IVth's time. He followed the method of John Leland, senior.

4. A gram. school belonging to Cuthbert's hall, which stood either in Schydiard-street, or not far from it.

5. A gram. school in Tackley's inn, afterwards called Bulkeley hall. Called Bulkeley hall, from one Mr. Rich. Bulkley, who taught grammar there in the reign of Henry VI. In the same parish. It retains the name of Bulkeley hall to this day.

6. A gram. school in Salesury inn. On the west side of School-street. In the same parish.

7. A gram. school in Tyngwicke hall or inn. It stood in Cat-street. In the same parish. All Souls coll. cloysters take up the ground now. Of old, called by another name, which it retained 'till the time of Edw. II. when king Edw. II. gave leave to Nicolas de Tyngewike that he should make it over to the

time was compelled by the vice-chanceller to remove, and then he taught at New coll. in the school there, and so it hath continued since. T. H. Sept. 6, 1733.

chancellor and scholars, which accordingly was done, yet with this condition, that two masters, regent in logic, should be continually assigned to teach the children grammar, and that the said Nicholas himself should be master or principal of the said hall for term of life.

8. A gram. school in Hamburg hall, which stood near the Turl-gate, in the place where afterwards the west part of Exeter college chapell was built. This hall was so called from Rich. De Hambury, who first taught grammar there in the time of king Edward the first.

9. A gram. school in Peckwater's inn. Afterwards a school for lawyers. Situated in St. Edward's parish. The church of Edward falling down, it became part of the parish of St. Fridiswyde, and was at length turned into Peckwater quadrangle, which belongs to Christ Church. Here Leland the elder taught grammar in Hen. VIth's time. Leland dyed 15 Octob. 1426.

10. A gram. school in the parish of St. John Baptist, against Merton college. Afterwards, with another house on the west side of it, called Postmasters' hall. These two houses called Postmasters' hall from their being given to certain portionists by Mr. John Willyot, fellow of Merton college, in the 14th century. In queen Eliz. time the postmasters were united to Merton coll. and then the said two houses were let out to lay men.

July 14. Dancing a great exercise amongst the ancients. Thence 'tis that Lucian writ a Dialogue about it. In it (p. 793, ed. Græv.) he remarks that Proteus was a great dancer, and that all the story of his turning himself into so many shapes is to be un-

derstood of his great skill in this exercise. Bacchus himself a great dancer, and overcame by that means the Tyrrhenians, Indians, and Lydians. Lucian mentions Orpheus's speaking head. This he resolves into his skill in dancing and musick: ἔχει καὶ Θρᾴκη πολλὰ τῷ ὀρχησομένῳ ἀναγκαῖα· τὸν Ὀρφέα, τὸν ἐκείνου σπαραγμὸν, καὶ τὴν λάλον αὐτοῦ κεφαλήν.

July 16. Prodigious to consider what immense sums the monks would give for the bodies of saints. Ælsin, abbot of Peterborough, gave 500 libs. of silver for the body of St. Florentin (all but the head) to the monks of S. Florentin de Bona Valle; they being forced to part with it by reason of poverty.[1]

July 18. On Sunday last (July 13) died Richard Cromwell, son of Oliver, in the 90th year, or there-

[1] Ælsinus, or Elsius, the tenth abbot of Peterborough, was an extraordinary collector of reliques. Among other valuables of this description, that, says Simon Gunton, which was most famous, and bare away the bell from all the rest, was S. Oswald's arm, which was shewn to Alexander, bishop of Lincoln, 487 years after its cutting off, and was in such fame, that king Stephen came purposely to Peterborough to see it, when he offered his ring to St. Oswald, and, what was more to the purpose, remitted to the monastery the sum of forty marks wherein it was indebted to him. The story told of the arm is, that Oswald, who was king of Northumberland, and a very liberal benefactor to the poor, sitting at meat one day, a great number of beggars came to the gate for relief, upon which Oswald sent them meat from his own table, and there not being enough to serve them all, he caused one of his silver dishes to be cut in pieces, and distributed amongst the rest; "which Aydanus, a "bishop who came out of Scotland to convert and instruct "those northern parts of England, beholding, took the king by "the right hand, saying, Nunquam inveterascat hæc manus." Poor Oswald, however, quarrelling with one of his neighbours, Penda, king of Mercia, and encountering his enemy at Oswestre, or as others say at Burne, was vanquished and slain, when

abouts, of his age. He departed this life at Cheston,[1] in Hertfordshire, where he lived for some few years last past in the house of one serjeant Pengelly. Some years agoe he lived in Hampshire, where he was seen by one Mr. Walter Garrett, then A. B. and afterwards master of arts, of Edmund hall, which Mr. Garrett hath now got some little preferment in Hampshire, near to, and at, Winchester. He is married, and is son to the reverend Mr. Walter Garrett, of the said county of Hampshire, who hath written and published several little Discourses upon the Revelations, divers of which are in Bodley. He is a very honest, charitable gentleman, and maintains an excellent character with all that know him. As for his son Walter, (who married a daughter of one John King, lately butler of Queen's college, Oxon, and now living near the Angel inn in Oxford,) he told me, that talking with Richard Cromwell about several particulars, and happening to mention addresses, Richard told him, that he looked upon addresses as nothing; and that he was addressed to once, as much as any prince had been, and that he had a great many of the original addresses then by him,[2] which he said he had a mind

some, remembering bishop Aydan's blessing, took care to preserve his arm, which was finally treasured up at Peterborough. Ælsinus had a variety of acquisitions of the same kind, such as two pieces of the cross, a part of the five loaves, a bit of Aaron's rod, a shoulder-blade of one of the Innocents, St. Christopher's tooth, St. George's arm, and the shirt of St. Wenceslaus.

[1] Cheshunt.

[2] When Richard Cromwell was obliged to leave Whitehall, he gave strict orders to his servants to be very careful of two old trunks which stood in his wardrobe; it surprised a friend that was near, who asked what they contained, that he was so careful of them? Why, replied he, no less than the lives and fortunes of all the good people of England. The trunks were filled with the addresses sent from every part of the kingdom, expressing

to send to the Bodleian library, on purpose to be preserved, to shew the temper of this nation, and the readiness of the greatest members to complement people on purpose for secular interest. This Richard Cromwell lived very privately and quietly, and cared to converse with few people, and was very shy in talking of politicks.

July 29. Memorandum. That Mr. Cowley gave a copy of his poems, pr. in 1656, to the Bodleian library, with a MS. ode of his own hand writing at the

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that the salvation of the nation depended upon his safety, and his acceptance of the sovereignty; nearly all of them proffered him their lives and fortunes, and several subjoin "all that is "near and dear" to them

Noble, in his *Memoirs of the House of Cromwell*, p. 181, relates the following anecdote, from a MS. note by the Rev. George North, vicar of Codicote, near Welwyn, who had it from two persons acquainted with Richard Cromwell. "No persons were "admitted to visit him, but such as had strong recommenda-"tions from some of his old acquaintance, of being of agreeable, "cheerful conversations, and of strict honour: one of these two "above mentioned persons, who lived at Ware, was recommend-"ed as such, and introduced to him, with an admonition to con-"form to the old man's peculiarities, without asking any ques-"tions, or seeming to make observations. After an hour or two "in conversation and drinking, Richard started up, took the "candle, and the rest of the company (who all knew, except the last "admitted man, what was going forward) took up the bottle "and the glasses, and followed the quondam protector up to a "dirty garret, in which there was nothing but a little round hair "trunk; Mr. Cromwell pulled it out to the middle of the room, "and calling for a bumper of wine, drank prosperity to old "England; all the company did the same: when the new man "(Mr. Windus) was called to do so, (sitting astride as they had "done on the trunk,) Cromwell desired him to take care and "sit light, for he had no less than the lives and fortunes of all "the good people of England under him; the trunk was then "opened, and the original addresses shewed him, with great "mirth and laughter. This was his method of initiating a new "acquaintance."

beginning.[1] In the preface to this edition is a very remarkable passage (page 7) concerning the late rebellion, which Mr. Cowley excuses himself from writing against, and indeed speaks much more for the republicans and Oliverians, than either the present bishop of Worcester or the late dean of St. Paul's, Dr. Sherlock, did for the late revolution, and in defence of all the illegal acts of that kind that ever were done.[2] Remember to transcribe the words, they

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[1] This ode has never been quite correctly printed in the various editions of Cowley's works. It will be found in the Appendix, No. VI.

[2] The passage, which was afterwards, in all the succeeding editions, so curtailed, stands thus: "In the next place, I have "cast away all such pieces as I wrote during the time of the "late troubles, with any relation to the differences that caused "them; as, among others, three books of the *civil war* itself, "reaching as far as the first battel of Newbury, where the suc- "ceeding misfortunes of the party stopt the work; for it is so "uncustomary, as to become almost ridiculous, to make lawrels "for the conquered. Now, though in all civil dissentions, when "they break into open hostilities, the war of the pen is allowed "to accompany that of the sword, and every one is in a manner "obliged with his tongue, as well as hand, to serve and assist "the side which he engages in; yet when the event of battel, "and the unaccountable will of God has determined the contro- "versie, and that we have submitted to the conditions of the "conqueror, we must lay down our pens as well as arms, we "must march out of our cause itself, and dismantle *that*, as well "as our towns and castles, of all the works and fortifications of "wit and reason by which we defended it. We ought not sure "to begin ourselves to revive the remembrance of those times "and actions for which we have received a general amnestie, as "a favor from the victor. The truth is, neither we, nor they, "ought by the representation of places and images to make a "kind of artificial memory of those things wherein we are all "bound to desire, like Themistocles, the art of oblivion. The "enmities of fellow-citizens should be, like that of lovers, the "redintegration of their amity. The names of party, and titles "of division, which are sometimes in effect the whole quarrel, "should be extinguished and forbidden in peace, under the "notion of acts of hostility. And I would have it accounted no

being, as I am told, omitted in the late editions of Mr. Cowley's poems.

July 30. The antient Greeks and Romans were very fond of antiquities, and used to look upon them as sacred, and a very great ornament of their houses and palaces. They therefore adorned the vestibules and porches of their temples, halls, &c. with armour, weapons, trophies, statues, urns, tables and inscriptions, &c. Several countries and cities were rendered famous by them; and tho' they have most of them been destroyed long since by carelessness, and a too great neglect of such holy relicks; yet Tully himself tells us,[1] that, of old time, they were so fond of them, that nulla unquam civitas tota Asia et Graecia signum ullum, tabellam pictam, ullum denique ornamentum urbis, sua voluntate cuiquam vendidit, &c. They would not alienate or part with them upon any price: and it hath been observed of late years, that the citizens of Rome have imitated their ancestors in that caution. Hence 'twas that they would not, upon any account, sell to that noble, and learned, and judicious collector of antiquities, Thomas earl of Arundel, the fragments only of a broken obelisk, which had lain neglected so many ages in the circ. of Caracalla, since pieced together and erected on that goodly fountain of Piazza Navona by the famous Bernini, which is a stupendous monument of his admirable skill. Mr. Evelyn was the person that desired the duke of Norfolk to give the Arundelian marbles to the Theater

" less unlawful to rip up old wounds, than to give new ones; " which has made me not onely burn the very copies, and inflict " a severer punishment on them myself, than perhaps the most " rigid officer of state would have thought that they deserved."

[1] In Verrem.

yard; and his grace did it at his single request, who likewise promised Mr. E. to send to the same place the colossian Minerva, but death prevented. Perhaps it fell afterwards into the hands of the lord viscount Lemster, who died very lately. This lord Lemster was very curious in such things, and indeed knew how both to value and preserve them. 'Tis pity they are not made publick by some of our virtuosi. A proper place for them might be found in Mr. Morton's *History of Northamptonshire*, now printing at London, and 'twould be one of the most exquisite performances (provided it were done with care) in his whole book.[1]

Abundance of curiosities of late years have been discovered in brasiers' shops. Dr. Woodward procured his Roman shield in that manner. It had otherwise been quite destroyed. Just as a certain Spanish apothecary cast a mortar for the use of his shop of an invaluable collection of medals, which had been left him by his father, who was a curious and skillfull person. And another in Turkey melted a whole shop-full to make pots and kettles. But as for the Romans themselves, they prohibited, by an express law, the melting down of any coin or medals; and that all antiquities might be carefully and religiously preserved, they had their curator statuarum, as well as their tribuni rerum nitentium.

As soon as they heard at Rome that archbishop Laud was beheaded, they made great rejoicings there, looking upon him as one of the greatest and most

[1] Hearne, at a subsequent time, has written, "His book, a "very injudicious mean work, is since come out, and very little "is said of these monuments."

formidable enemies to the Roman catholick cause; and yet one of the most capital crimes imputed to him here was, his being popishly affected.

Catherine, infanta of Portugal, and queen to king Charles II. brought the greatest portion, both in territories and treasure, that did ever any queen of England before.

Aug. 13. On the 3d of this month, being Sunday, between 6 and 7 o'clock in the evening, died the famous Mr. Joshua Barnes, S.T.B. and professor of the Greek tongue in the university of Cambridge, as I have been informed by a letter, dated Aug. 9th, from his wife, Mrs. Mary Barnes. This great man died a very easy death, occasioned by a consumptive cough. He was my great friend and acquaintance, and I look upon him to have been the best Grecian (especially for poetical Greek) in the world. He was withall a man of singular good nature, and never spoke ill of any man, unless provoked to the highest degree. He died in the 58th year of his age.[1]

Aug. 20. Mr. Thomas Rawlinson tells me that he hath three copies of the London edition of Matthew Parker, all printed, as seems to him, in the same year: which I wonder at.[2] Two of them, he says,

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[1] See Appendix, No. VII.

[2] Two copies of this very rare book, and both of them formerly Thomas Rawlinson's, are now in the Bodleian; one was purchased (as his brother, Dr. Richard Rawlinson, told Dr. Owen) at his sale, by the earl of Oxford, for forty pounds, and coming into the hands of Mr. Sandford, of Balliol, was given by that gentleman to the university library. The other was bequeathed by Dr. Rawlinson. Sir Egerton Brydges, in the first number of his *Restituta*, 8vo. 1814, insinuates that the archbishop dispersed

have the additions about Cambridge in them, and these additions in one of the copies are printed on vellam. I could never yet see any copy of this London edit. which Somner observes (from Cujacius) in his Antiquities of Canterbury, used to be sold beyond sea for a prodigious price. I have been told by Mr. Hinton, of Corpus, that there is a copy in Merton coll. He says he saw it, and that he was shewed it by Ant. à Wood. I formerly mentioned this to some of Merton; but they could tell nothing of it. I must make farther inquiry, for I long to see and peruse it. Mr. Rawlinson also informs me, that, in his rambles lately into the north parts of England, he met with the first impression of the XXXIX Articles in English, without the clause in the XXth Article concerning the churche's power to decree rites and ceremonies. Mr. Rawlinson tells me his library hath cost him two thousand pounds, and that 'tis worth five thousand pounds.

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only *four* copies of his own work; this might have been the case, and probably was, at the time when he presented a copy to lord treasurer Burleigh, (see Appendix to Strype, lxxxix.) but it does not follow that the distribution was not much more general afterwards. It seems indeed now tolerably ascertained, that there were *fifty* originally printed, of which, in Dr. Drake's time, (who reprinted a very splendid edition of it in 1729,) *twenty-two* could be traced: and of these, *thirteen* had the life of Parker and the additional treatises. Mr. West, of the Inner Temple, in an original letter to Hearne, says, that Thomas Rawlinson had "the best copy of M. Parker's own edition of the Antiquities, "corrected by his own hand," which he informs him was bought by the earl of Oxford for 10*l.* 12*s.* MS. Rawl. Lett. xi. If so, lord Oxford bought two of T. Rawlinson's copies, and Dr. Rawlinson must have obtained the third, for that left by him to Bodley has a note in his brother's hand. There are two copies in Christ Church library, both formerly in the possession of the learned Thomas Baker, of St. John's, Cambridge, and filled with his MSS. observations. One of these had been lord chancellor Hatton's.

Aug. 25. On Saturday night last (August 23d) died Mr. John Heyman, A. M. fellow of Merton college, and minister of Hallywell in Oxford. This gentleman was an honest, modest, good-natured man, and catched his death by lifting a bag of silver of six hundred pounds, (he being bursar, I think, of the college,) the weight of which broke a vein within him. He was buried in the college chapell on Tuesday night immediately following.

Sept. 3. One Mr. Robert Hawkesworth, A. M. (a young man,) and fellow of New col. dyed yesterday in the afternoon of a rash, and a feaverett. I call it a feaverett, it being a small fever that, at this time, goes all over England. It seizes suddenly, and holds generally but three days.

Four old Love Songs. I know not who the author. Perhaps Chaucer.[1]

1.

More then the deth nys thing on to me leef
Syn recomfort vnto my carful gref
May non be found to ioy my woful hert
But as a wretche avaunt y may of smert
That wrongfully my payne is to gref
Fare well hope for non may me releef
Thoru lorn fortune hath cast me to myschef
Which shapyn had my deth to fore my shert
More then the
Syn recomfort
May noon ben

[1] The two very curious fragments containing these sonnets were given to Hearne by his friend Thomas Rawlinson. They are on vellum, the hand writing about the latter end of the fourteenth century. They are here printed exactly from the originals.

O god of loue thu wost y am no theef
Nor falsing of my trouth thu kan not preef
Whi shall y dey then wold y fayn aduert
Althow from deth y kepe not now astert
Thowh that he stood ryȝt even here at my sleve.
More then the
Syn recomfort
May noon been

II.

O goodli faire which y most loue and drede
In such happe and g'ce as haue y wonyde
That your daunger hath me emprisonyd
Long in the bewte of your goodly hede
But welaway that pite loo is dede
For were sche quycke long nar y this bandonyd
O goodli faire
Suche is myn

But and ye helpe wolde of your wōmanhed
That onys y myȝt ben out vaunsonyd
A shulde ben lo riȝt well guerdonyd
If onys at large y myȝt bere up myn hede
O goodli faire
Suche is myn

III.

Who so biholdith wel as with myn eyȝe
Mi uerri ladi and my ful maistres
In hir he shal se a gret and largys hugi
Of plesaunt springing from gret to more go[odnes]
Hir speche is such and hir demene truli
That hit wol bryng any hert in to gladnes
Who so
My verri

For yong and old that lokith here wisli
To preisen here hardili they neuer cese
But sayn echon that it is a goddes
Which is descendid down from heuen on hi
Who so
My uerry

IV.

As oon swete sight of your eyen myn
Whiche wicked speche doth fro me refrayn
As wisshe hit me at last as often loo
As y haue bountie on you wher y go
Of your fondnes and streizt from playn
Wote ye wherfore my verri ioye souerayn
Whom I most loue God wote I do not fayne
As for my trouth if cause ye fynd no moo
As on swete
Which wicked
As wisshe hit

For which best may say thys dar y seyn
That all plesere y take it of disdayne
For this madame ye kan not thenke it no
When y departed last ye did me soo
Soothe fully your look for to refrayn
As oon swete
Which wyckyd
As wysshe it.

Sept. 4. Hadrian was the first of all the Roman emperours that wore a long beard, that the scars on his face, which were natural, might by that means be covered.[1]

[1] "The hair of Sabina, the wife of Hadrian, is curled on coyns

Sept. 8. King James IIId. commonly called in France the chevalier St. George, hath now taken upon him the title of the duke of Glocester, and is retiring from the court of St. Germain's.

Sept. 16. Dr. Hudson told me to-day, that some have complained, that books in the publick library are not so easily come at as usual. I am glad there is such a complaint. I am afraid the complainers are such as used to steal books from the library, and upon that account are concerned that they are more strictly looked after than formerly.

Nov. 17. On Thursday last (Nov. 13) duke Hamilton and the lord Mohun being before Mr. Oillabar, one of the masters of Chancery, about some suit depending between them, and some words arising, a challenge was made between these two noble men, and the duell was fought on Saturday (Nov. 15th) in the Park. My lord Mohun was killed on the spot, and the duke so wounded that he died before he got home. This lord Mohun should have been hanged some years agoe for murder, which he had committed divers times.

Nov. 24. Duke Hamilton's second in the late duel was colonel Hamilton, and the lord Mohun's was major-general Makartney. This Makartney was the person that carried the challenge to the duke, and excited and encouraged the lord Mohun to send it,

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" in a very different manner, thereby shewing the delicacy of " that age, and how inconstant the ladies were as to their dress. " This delicacy did not appear before. They seem to have " imitated Hadrian, who was the first emperor that let his beard " grow long; and the ladies were willing to imitate his curled " beard in curling their hair." Patini *Numm. Imperator. Rom.* p. 165, xl. 20.

and afterwards to engage in the duel. The duke, being a privy councellor and an embassador, declined it twice, but being brought the third time, he accepted it. It was observed that Mohun was very restless and uneasy, and under a strange trembling and consternation, after the duke had accepted it. The duke having given Mohun his mortal wound, and taking him up in his arms, as soon as Makartney saw it, he and col. Hamilton fell to it; but Hamilton, tho' he was wounded by Makartney in the leg, disarmed Makartney, and threw his sword from him, and immediately went to Mohun to endeavour also to recover him. Mean time Makartney (who is a bloudy, ill man) runs and takes up his sword, comes to the duke, and gives him his mortal wound, of which the duke dyed before he could get home. So that this is brought in willfull murder, and a proclamation, with a reward, is issued for apprehending Makartney. Col. Hamilton hath surrendered himself, and 'tis he that gives this report of the duke's being murdered. The duke hath left a very good character behind him, but Mohun a very ill one. The whiggs appear glad at the duke's death, and declare that they are sorry for the death of Mohun, whom they cry up for a saint, tho' he was the greatest debauchee and bully of the age.

Dec. 5. Mrs. Dawson's Diary concerning the births, ages, and deaths of James the IId's children.

Lady *Mary* was born upon the 30th of April 1662, at one of the clock in the morning. She was marryed to the P. of Orange Nov. 4, 1677, between eight and nine in the evening, at St. James's, by the lord bishop of London, and given by the king. She dyed Dec. 28, 1694, at Kensington, of a terrible small-pox, and was buried in Hen. 7th chapell, March 5, 169 4/5.

James, duke of Cambridge, was born 22 minutes past one in the morning, on July 12, 1663, and dyed June 20, 1667, and lyes buried in Henry the 7th's chapell.

Lady *Ann* was born Feb. 6th, 1664, at 39 minutes past eleven at night, and was marryed to P. George of Danemark, July the 28, 1683, by the bishop of London, their majesties and royall highnesses being present.

Charles, duke of Kendall, was born July 4, 1666, at 13 minutes and a halfe before 5 in the evening, and dyed May 22, 1667. He lyes buried in Hen. 7th's chapell.

Edgar, duke of Cambridge, was born Sept. 14, 1667, at 8 minutes before 7 in the morning, and dyed the 8th of June, 1671. He lyes buried in Hen. 7th chapell.

Lady *Henrietta* was born Jan. 13. 1668, at 35 minutes past 7 at night. Dyed Nov. 15, 1669, and lyes buried in Hen. 7th's chapell.

Lady *Catharine* was born 30 minutes past 5 in the evening on the 9th of Feb. 1670. Dyed Dec. 5, 1671, and lyes buried in Hen. 7th's chapell.

The dutchess dyed the last day of March, 1671, between 3 and 4 in the afternoon, being in the 34th year of her age, and lyes buryed in Hen. 7th chapell.

The duke was marryed and bedded at Dover to the princess Mary of Modena, Nov. 21, 1673, being upon Friday.

Lady *Catharine Laura* was born Jan. 10, 1674, at 24 minutes past 8 in the evening. Dyed Oct. 3, 1675, and was buryed in Hen. 7th's chapell.

Lady *Isabella* was born August the 28, 1676, 5 minutes before 8 in the evening. Dyed March 2d, 168$\frac{0}{1}$, and lyes buried in Hen. 7th's chapell.

Charles, duke of Cambridge, was born Nov. 7th, 1677, a quarter before 10 at night. Dyed Dec. the 12, 1677, and lyes buried in Hen. 7th's chapell.

Lady *Charlotte Maria* was born Aug. 15, 1682, at 10 or 12 minutes past 7 in the morning. Dyed Oct. 6, 1682, and lyes buried in Hen. 7th's chapell.

1688. The queen was delivered happily of the prince of Wales upon the 10th of June, being Trinity Sunday, there being present, as in the printed depositions, the king, &c. &c. So soon as the child was born, it was put into the arms of Mrs. Delabadie. The king then said to the council, "My lords, you "have been all witnesses to the birth of this child; "follow it, and see what it is:" which they did, and found it was a son.

Dec. 13. This day in a convocation at two o'clock, Mr. Harcourt, only son of the lord keeper Harcourt, was created Master of Arts, and was presented in a poor speech by our new orator, Mr. Cotes.

1712-13. *Jan.* 4. On Christmas day last died the ingenious Dr. William King (LL.D.) of Doctors Commons, and was buried the Saturday immediately following, Dec. 27, in Westminster Abbey, near Dr. Peter Knype. This Dr. King was a man of excellent natural parts, which he imployed in writing little trivial things to his dying day, insomuch that tho' he had a good estate, was student of Christ Church formerly, and a few years since judge advocate in Ireland; yet he was so addicted to the buffooning way, that he neglected his proper business, grew very poor, and so dyed in a sort of contemptible manner. About a year since he was a gazetteer; but did not hold it above two months, being extremely negligent in that affair.

Jan. 11. This morning preached at St. Marie's, Dr. Newton, Principal of Hart hall, upon Matth. vii. 7, *Aske, and it shall be given you.* It was only the first part of his discourse. He designs a second.[1] I think it was a most incomparable, most judicious, and most elegant discourse, and one of the best that ever I heard in my life.

Jan. 18. To Mr. Richard Rawlinson.

Dear Sir,

I am very glad that you have collected other inscriptions; and I shall be still more obliged to you, if you will be pleased to favour me with a view of them. I wish other gentlemen that have opportunities would follow your example in collecting antiquities. I wish also (and I have often wished it) that a collection of the most material inscriptions to be met with in England were printed together; at least that are older than the reformation. Besides the inscriptions, the figures should be also published. Hence, besides having the effigies of the persons to whose memory the inscriptions are inserted, we should likewise receive no small information and satisfaction about the ancient habits made use of in different ages within our own kingdom. Why might not this be looked upon as usefull and diverting as what is done in this kind by Ferrarius for the Roman habits? Even the least fragment of that nature hath been esteemed valuable by such as deal in Greek and Roman antiquities. And I do not see but that it might bee judged as profitable for illustrating our own history

[1] Last Sunday was sennight (Feb. 8,) Dr. Newton preached the second part of his excellent sermon about prayer, in the afternoon, at St. Maries. T. H. It is to be regretted that this sermon was never printed.

to collect the like relicks of our own more early habits.

I heartily thank you for your designed present of the posthumous works of sir Thomas Browne, who was certainly a very learned and ingenious man. Yet I always looked upon him to be a better physitian and philosopher than antiquary. I am glad to hear what you say about sir Christopher Wren, who is a very great man, tho' he could never be prevailed with to publish any thing. I have his MS. *Survey of Salisbury Cathedral*, and I set a great value upon it.

I am surpriz'd at what you write about a design of electing me a fellow of the Royal Society. I heard nothing of it before. I am too sensible how little I deserve any such honour; but however I must acquiesce, if they shall think fit to do it: tho' I could wish they would fix upon a person that does more deserve such a mark of esteem, and is withall more able to serve them than,

Dear Sir,

Your obliged humble servant,

THO. HEARNE.

Oxon, Jan. 18, 17$\frac{12}{13}$.

Feb. 10. At the end of a MS. in Bibl. Bodl. called *The Pricke of Conscience*, in a spare leaf, in a hand of about the time of queen Elizabeth, is thus written:

The grave consell of Gravesend barge,
Geveth Jhon Daye a privylege large
To put this in prynt for his gaynes,
Because in the legend of lyes he taketh paynes,
Commandinge other, vpon payne of slavery,
That none prynt this but Jhon Daye, the prynter
of Foxe, his knavery.[1]

[1] John Day was the printer of Fox's Martyrs, and of course

Feb. 12. The queen of Scots a very tall woman, and big, and lame when she appeared before the commissioners for her tryal at Fotheringay. See account of the proceedings, MS. Mus. 25. This account written by one present.[1]

very obnoxious to the Roman Catholics, to one of whom we are obliged for this satyrical imprimatur. And Strype, in his *Life of Parker*, tells us, that an attempt was even made to assassinate the printer and his family, by one Asplin, who had printed Cartwright's *Admonition to the Parliament.* Day, however, notwithstanding the hatred of the Catholics and the opposition of his brother booksellers, flourished, gaining wealth by his trade, as well as reputation in his art, which he brought to greater perfection than the rival printers of his day. He was the first who used the Saxon letter, improved the Greek and Italic, new casting a fount of the latter at the expence of forty marks. Archbishop Parker had a particular kindness for him, and employed him to print his *Antiq. Britan.* mentioned at page 263. Day the printer lies buried in the church of Bradley Parva, in Suffolk, where, on a brass plate, are his effigies, those of his wife and children, and the following lines:

Here lyes the Daye, that darkness could not blind,
When popish fogges had overcaste the sunne;
This Daye the cruell nighte did leave behind,
To view, and shew, what blodi acts were donne.
He set a Fox to wright how martyrs runne
By death to lyfe; Fox ventured paynes and health
To give them light; Daye spent in print his wealth.
But God with gayne returned his wealth agayne,
And gave to him as he gave to the poore.
Two wyves he had, pertakers of his payne,
Each wyfe twelve babes, and each of them one more.
Als was the last encreaser of his store,
Who mourning long for being left alone,
Set up this tombe, herself turn'd to a stone.

[1] The description of the queene of Scotts, both of her person, as also of the manner of her apparell, as she came to suffer deth the 8 of February 1586.

Ffyrst shee was of stature high, bigg mad, and somwhat round shouldred; her face full and fatt, double chinned and hasell eyed; her borowed heare aborne,* havinge on her hed a dressinge of

* *Auburn.* Mr. Bonney has printed it *abame*, which I conclude must be a mistake. Fotheringhay, p. 97.

To Mr. Browne Willis.

Sir,

I return your book, for the loan of which I thank you. I told you before that I had not much considered the subject; and therefore I must not pretend to judge about it. Yourself and those gentlemen that advised you to undertake it, knew well what use it will be to the publick; and 'tis needless to ask or exspect the opinion of any inferior person.

Mr. Prince told me you wanted some account of the Buckinghamshire shoe in our Bodlejan repository. You have seen it more than once, and heard the account of it. However, for better satisfaction, I shall repeat the story, *viz.* that the shoe is vastly large, made up of about a thousand patches of leather. It belonged to John Bigg, who was formerly clerk to

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lawne edged with bone lace, a pomander chayne and an Agnus Dei about her necke, a crucifix of gold; and in her hand a crucifix of bone with a wodden crosse, and a payre of beads at her gyrdle, with a medall at the end of them; a vaile of lawne fastened to her caule, bowed out with wire, and edged round about with bone lace; a gowne of blacke satten, printed, with longe sleves to the ground, sett with acherns, buttons of jett, and trymmed with perle, and short sleves of satten, cut, with a payre of sleves of purple velvett whole; under hir kyrtle of fygured satten blacke, her petticote upper bodies with red satten, and nether skyrte of crimson velvet, an inner wastcoat of white fustian, her upper clothes of the same: her hose were worsted, watchet-coloured, wrought with sylver about the clockes, and whit jarsie under them. Her shoes [illegible] of Spanish lether, and the fleshe syde outward, blacke.

The manuscript, from which this is transcribed, is now marked E Museo 178. It contains a very good account of the trial, execution, and demeanour of Mary, and (although in many respects similar to that sent to Lord Burleigh at the time, and since printed in Numb. 40 of the *Topographica Britannica*), is, on the whole, more copious, and better worth preservation in its original state, than any other document I have yet met with on the same subject.

judge Mayne, one of the judges that gave sentence upon king Charles the first. He lived at Dinton, in a cave under ground, had been a man of tolerable wealth, was looked upon as a pretty good scholar, and of no contemptible parts. Upon the restauration he grew melancholly, betook himself to a recluse life, made all his other cloaths in the same manner as the shoe, lived by begging, but never asked for anything but leather, (which he would immediately nail to his cloaths,) yet kept three bottles that hung at his girdle, *viz.* one for strong beer, another for small beer, and the third for milk, which liquors used to be given and brought to him, as was his other sustenance, notwithstanding he never asked for them.[1] This shoe hath often put me in mind of the Roman *campagi*, or the military shoes of the inferior souldiers, which were made much in the same manner, excepting this, that the upper parts were uncovered, just like the more ancient shoes called *crepidæ*. The emperors likewise wore much the same, but finer, and then they were styled *regij campagi*. The *tzangæ* (called by Codinus τζάγκια) were worn by none but the emperors, and they reached up to the middle of the leg, and had on them the figure of the eagle. These were rather later than the *campagi*, tho' as to the form in other respects, not much different. We have draughts of each in old monuments. I approve of the method you propose in your preface, wish you all possible success in your undertakings, and am, Sir,

Your ever obliged humble servant,

THO. HEARNE.

Oxon, Feb. 12, 1712-13.

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[1] Bigg's shoe is at present preserved in the Ashmolean museum.

Feb. 17. Last Thursday morning (being the 12th of this instant) dyed the right honourable the lord viscount Cornbury, of a high feaver. He was just come to age, and inflamed his spirits by hard drinking, particularly by taking hot spirits in a morning. He was lately of Christ Church. I was particularly acquainted with him. He was a very fine, pretty gentleman, of a tall, but thin stature, very good natured, loyal, and well principled in other respects, and might have proved a very usefull man, had it not been his misfortune to be debauched several times by some loose persons who were intimate with him.

March 27. The following letter communicated to me by Mr. Richard Rawlinson, of St. John's.

London, March the 26th, 1713.

Dear Brother,

Your's I received. I hope our friend will never recant,[1] whatever fate attends his resolution. Is this

[1] Our author's difficulties and persecutions at this time arose from certain passages in his preface to Mr. Dodwell's Dissertation *De Parma Equestri Woodwardiana*, in which Hearne spoke of Dodwell as *one of those conscientious, good men, who thought it a sin to transfer their allegiance*, (ex illis viris bonis probis, qui fidem, regi per juramentum datam, violare nefas esse ducerent,) and called his dissertation upon the new oath of loyalty and allegiance, *aureus tractatus*. Another ground of complaint was, that our editor had said, that *vir quidam modestus eruditissimus* had written two books in vindication of Mr. Dodwell's opinion about the deprived bishops, and that he altered his opinion afterwards to attain preferment. The person thus slightingly mentioned was Thomas Milles, vice-principal of Edmund hall, afterwards chaplain of Ch. Ch. and finally bishop of Waterford. The heads of houses, after a meeting upon the subject, suppressed the book, of which Hearne had distributed only forty-three copies, but afterwards allowed him to dispose of the remainder, the preface being cancelled, and a new title-page

a day for that? Where the corne is almost yellow in the field, is the sickle to be flung away? If the place prove too hott, ours may support him. For my part, if he pleases to resign, and to come up to me, I will repay him his charges, fitt him up a room near me, and give him all the support my circumstances can afford; att least my quota, besides private friendship, shall be 10 guineas per annum. My heap may serve him to publish from as well as an Ambrosean or . . . . library. I hope this comes not to late. For I should be sorry to have my friend guilty of any error, possibly not to say crime.

I am in hast,

Your loving brother,

(Superscribed) THO. RAWLINSON.

For Mr. Richd. Rawlinson,

att St. John's college.

May 9. Nicholson will not allow the Britains to have any coyns in brass, properly so called. He calls their coyn from Cæsar, *iron rings and shapeless pieces of brass*. Bibl. Hist. v. i. p. 90. This is a very

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given. Hearne, who was devotedly attached to Mr. Dodwell, would not retract what he had advanced: on the contrary, in a letter to Browne Willis at the time, he says, "I was "never better satisfied in any thing I have yet done, than in "doing some justice to the memory of that truly great and "good man, Mr. Dodwell. Nobody knew him better than I "did. He had his failings, as the best of men always had; but I "can say from experience, that I never saw in any one person "more (nay, I may venture to say, not so much) of true primi-"tive Christianity and solid learning, without the least mix-"ture of vanity, or pride, or affectation, than I did in this ex-"cellent man; from whom, and from that other good and "learned man, Mr. Cherry, I had the happiness to receive the "best part of my education, for which end I lived with them, "was instructed daily by them, and was maintained by their "care and liberality at the university."

great mistake, and he deserves to be taken to task for his positive assertion.

May 26. We have a melancholly piece of news out of Yorkshire, namely, that Mr. Savile, a young gentleman of nineteen years of age, and about a year and a half since gentleman-commoner of Merton college, was accidentally drowned lately in a well. 'Twas in the night time, at a place where he and some other gentlemen had met together. The well used to be shut, but happened then to be opened, and he fell into it when he stepped aside. Three of the other gentlemen were out at the same time. One of them had the courage to go down by the rope in the bucket, and he catcht hold of Mr. Savile's arm, and was pulling him up, and 'tis thought he might have recovered, but the bucket broke, and by that means both of them were drowned. This Mr. Savile, at twenty-one years of age, would have had five thousand libs. per an. in his own hands, and he was heir to ten thousand libs. per an. more.

May 27. Graevius, had he lived, designed to have written the life of the prince of Orange, commonly called king William IIId. He had begun it.

Jun. 11. Great rejoicings at Edinburgh the 29th May last. The like not known. The effigies of king Charles IIId. and the figure of an imperial crown over his head. They danced round, threw up their hats, drank healths to king J. 8th by name, and d——n to the house of Hanover. The whiggs stood round, and cryed Amen.

June 20. The 10th instant, being the birth of the

chevalier de St. George, they had a terrible rackett with the Jacobite party at Edinburgh. The streets were crowded with all sorts of people, huzzaing and hollowing, "God save the king, and downe with Hanover and the whiggs!"—playing and singing the old tune,

The king shall enjoy his owne again,

and that of a new one which begins,

We'll have no prince Hanover,
Let James our king come over;

and went to the cross, and blew up the effigie of a man they drest and called Hanover, and committed other extravagancies too long to mention.

June 28. Not only the parke, but the town of Woodstocke was made by king Henry the 1st, and indeed the towne soon flourished upon account of the famous park.

Aul. Gellius, in the IId. book of his Noctes Atticæ, c. 3, mentions a MS. of the IId. book of Virgil's Æn. written, as 'twas thought, by Fidus Optatus the grammarian, by Virgil's own hand. Aul. Gellius himself also thought so. He says Optatus shewed it him, and that he had bought it in the Sigillaria for 20 aurei. The letter or aspirate *h* was written over the line in *aena*. Other instances there, of the same way of writing the *h*. The *h* was thus placed, without all doubt, in imitation of the way amongst the Greeks of placing their accents above the line; tho' in Virgil's time accents however were not in use, according to the common notion in writing Greek. Yet we have accents amongst the Romans in very old

inscriptions, even in such as were made during the flourish of the empire. Of this read Cardinal Norris upon the Pisan table.

July 1. A farthing given me by Mr. Ellis the printer, on which *Edward Spencer, chandler of Oxon. E. S.* This is one of the Oxford farthings used in Cromwell's time. The said Mr. Spencer is still living in Oxford, an hearty old man, of about fourscore years of age at least. He lives at the corner of the north end of Cat-street, as we turn down to Hart hall. He is now very poor, but hath been a man in very good circumstances. He was born at Horsepath, where he formerly had an estate of 40 libs. per an. He tells me that this was one of his farthings, and that he well remembers his coyning them, but cannot tell the year. He says he put upon them three doves, with olive branches in their mouths, those being his arms. And the same representation is upon this farthing of which I am now speaking. I mention these things on purpose that hereafter it may be known that there were such kind of farthings. For they will in time grow very rare, and 'twill be forgot that there were any such.

July 4. In Dyer's letter that came last night we have an account that colonel Stanhope had moved in the house of commons, that an address might be presented by them to the queen, that she would be pleased to desire the duke and dutchess of Lorrain to remove the pretender farther off; which was agreed to nemine contradicente, only sir William Whitlock made a speech, in which he observed, that in Oliver's time *they pushed king Charles to and fro, 'till at last they pushed him into his kingdom.*

July 11. An old order at Athens, that no Megarean should come thither. Yet Euclid (who was a Megarean) went thither by night in woman's dress to heare Socrates, and returned again the same night, tho' above 20 miles distant. Afterwards they spent nights in drinking and sleeping.

July 30. One Mr. Lawes, A. M. of Cambridge, was lately degraded, by the means of Dr. Adams, head of King's college, who complained to the present lord treasurer (who was zealous for his degradation) upon account of some queries in his speech, called the tripos speech, such as, Whether the sun shines when it is in an eclipse? Whether a controverted son be not better than a controverted successor? Whether a dubious successor be not in danger of being set aside? With other things of the same nature.

Aug. 2. The earl of Southampton went into a shop and inquired of the bookseller for Burton's "Anatomy "of Melancholly." Mr. Burton sate in a corner of the shop at that time. Says the bookseller, My lord, if you please, I can shew you the author. He did so. *Mr. Burton,* says the earl, *your servant. Mr. Southampton,* says Mr. Burton, *your servant,* and away he went.

Aug. 17. Forma admissionis advenarum in Bibliothecam Bodl. tempore longæ vacationis:

Nos Bibliothecæ Bodlejanæ curatores, juxta decretum convocationis editum pro admissione advenarum in magna vacatione æstivali ad academiam studendi caussa adventantium, chirographo hoc nostro concedimus egregio viro Francisco Bellisemo papiensi Italo licentiam, qua admittatur ad studendum in Bibliotheca prædicta, modo juramentum prius præstiterit in ad-

missione pro more solemni et ex statuto requisitum. In cujus rei testimonium nomina nostra subscripsimus.
Aug. . . . 1713.

The following letter lately sent to the mayor and corporation of Hereford, as it was also to the mayor and corporation of Oxford, and a great many other borough towns, written, without doubt, by some whigg, on purpose to breed a disturbance and raise commotions in the electing members for a future parliament, for which writts will now be issued out, the parliament being lately dissolved.

Gentlemen, July the 18th, 1713.

You have ever shewn a Loyall Inclination for your master and this being the Creeses of time which you can do him service, I doe therefore exort you to declare for King James 3d as your Lawffull King. Ffor to Lett you know the Queens mind in this matter; she has given Leave to the ffrench Embassador to raise a Regiment of 1000 men here in England ffor the Kings gards to attend him att his Landing and 700 of them is already Listed and quarters aboute Southwarke and Sr Patrick Carlis that was the Kings envoy at Madrid is now Envoy here att the Court of England but distinguist as a Spanish Minister by the name of Don Patrishia Carlis so that you may see the Queen and her Minister concears in the same thing thatt you have only on your part to chuse such men to represent you in the next parliament as will carry on this great work to a happy end adie ameyos

Yours for my Counterys sake

H.[1]

[1] I have written this letter just as it was written in the copy communicated to me by Mr. Richard Rawlinson, both as to orthography and pointing.

This letter being sent, as I said, to many corporations, the several mayors sent it to my lord treasurer, who sent the following one to Hereford, tho' he sent no one to any other place.

Sir, Aug. 1st, 1713.

I received yesterday your letter, with the enclosed treasonable paper, directed to you by the post, of which you have exsprest so just a detestation as was very much to the satisfaction of the queen, when I laid your letter before her majesty. It tis plain to be a villianous designe of a faction to create a disturbance in the kingdom, ffor there are many letters, word for word the same, and the same hand, all put into the general post-office in one night, this day sevennight, several of which are returned hither. You will see by this dayes gazett the methods that are taken ffor makeing a discovery. I heartily thank you ffor the zeal you have shewen ffor the publick peace, and shall be very glad of any opertunity to demonstrate the great regard I have ffor your city, and the perticular esteem where with I am

Your most humble servant.

OXFORD.

Aug. 31. In bibliotheca collegii Lincolniensis MS. D. 35, 9, 10, Thomæ Gascoigne s^{æ} theologiæ doctoris Oxoniensis Dictionarium Theologicum, sive veritates collectæ ex s^{a} scriptura et aliorum sanctorum scriptis in modum tabulæ. ii^{bus} voluminibus chartaceis, in f^{o}. quorum primum continet paginas 680, 2^{dum} paginas 693.

In hoc opere multa libere dicta reperire est contra

corruptos ecclesiae mores; et historica quamplurima intertexta, praesertim de factis et dictis memorabilibus regum et episcoporum Angliae, haud alibi temere reperienda. Hujus operis a se compositi meminit author in testamento suo quod extat in registro cancellarij universitatis Oxon.

Sept. 7. Copy of an original letter in the hands of Rich. Rawlinson, M.A. relating to the bells of Bristoll. An. 1643.

To the right hon[ble] our very good lord, the lord Piercies, these present at court.

Right Hon[ble],

Upon receipt of your lordship's letters, by which you make claime to the bells of this cittie, as generall of his majestie's artillary, we doe humbly conceive, that yf any such forfeiture were incurd (as is pretended) yet by agreement on his majesties parte when his forces entred, it was in effect condiscended unto, that there should noe advantage be therof taken, but that all things should continue as formerlie, without prejudize to any inhabitant. And the bells of each church being (as your Lordship well knowes) the proper goods of the parishioners, are not at our disposall, neither have we to doe with them. All which we humblie submitt to your lordships better judgment, and taking our leaves doe rest

Your honors most humbly at commandment.

Humph. Hooke, Major.	George Knight, Alderm.
John Gorrington, Ald.	John Taylor, Alderm.
Jno. Tomlinson, Ald.	John Lock, Ald.
Rich. Long.	Henry Creswicke.
Wm. Jones, Alder.	William Colston.
Ezekell Wallis, Alder.	

Sept. 11. To Mr. B. Willis.

Sir,

I have returned your paper, compared with our Bodley copy. I know of no more lists at present that are for your purpose. Your coyn (that was found at Gloc. hall, and which you gave me) of Jupiter Acræus, is not contemptible. Yet 'tis doubtfull whether it be genuine. However I have seen those of it that are really genuine. And particularly amongst those given us by consul Raye. I wish in your travells that you would always observe the circuit of churches. And my reason is this, because in the decrees of pope Nicolas 'tis ordained that a bigger church should contain in cumpace forty paces; a chapell, or lesser church, thirty paces. Such observations may conduce something to the ascertaining of the antiquity of such churches, as are of no bigger a cumpace; but I think there are few such. Other observations of the same kind might be made from the decretals. 'Tis certain in old times, churches were very small. And this was in imitation of the first mother church with us, Glastenbury. This was made of rods, and so were many others. And such churches they generally covered with reeds. When stones came to be in fashion, they used lead. We may trace the progress in our historians. But I have not time to say more. I am, Sir,

Your ever obliged humble servant,

THO. HEARNE.

Oxon, Sept. 11th, 1713.

Sept. 15. Andrew Horne, in his Mirrour of Justices, observes, (p. 50 b) that in old time the irons to be put upon prisoners was not to weigh above 12 ounces.

Sept. 24. Yesterday morning, at eight a clock, died my best friend and patron, Francis Cherry, esq. at his house at Shottesbrooke, in Berks, being about 48 years of age. His distemper was an ulcer in the kidneys, and he was taken extremely ill the Saturday immediately before.

This person (who was formerly gentleman-commoner of Edmund hall in Oxford) was eminent for piety, virtue, and learning. Soon after the revolution in 1688, he became intimately acquainted with the famous Mr. Henry Dodwell, with whom he afterwards studied several years, and by that conversation improved himself in learning to such a degree as to be well versed in most of the ancient Greek and Latin authors, as well human as divine. He assisted Mr. Dodwell in many of his writings, and particularly in that elaborate and immortal work *De Cyclis Veterum*, which the author hath gratefully dedicated to Mr. Cherry. He was so conscientiously religious as not to be drawn from his duty by any secular interests whatsoever. For which reason he was an equal sufferer with Mr. Dodwell, and continued firm in his loyalty to the last. During his prosperity he performed many signal instances of charity; yet with the greatest prudence and discretion, and with exemplary modesty, endeavouring, by all means possible, to conceal his name. But tho' he desired that his name upon that account might not be made use of, yet this must be remembred of him, that 'tis to this gentleman's liberality that the writer of these matters owes his education, he having maintained him for some time, not only at school and in his own house, but for several years in the university, even 'till such time as he took the degree of master in arts, all at his own proper expence. During his adverse fortune (for a great many troubles fell upon

him some years before he died) he still persisted in the exercise of piety and virtue, and was not at all ruffled or discomposed, but appeared chearfull, and behaved himself with admirable courage, patience, and humility, not speaking the least ill word of any, even the most implacable enemy, he being indeed always noted for his singular good nature and extraordinary sweetness of temper.

He was buried in Shottesbrooke church-yard, Friday night, Sept. 25.[1]

[1] So I learn from a letter I had from a friend, which says, "He was buryed privately last Friday night in the corner, an "obscure place in the church-yard, next the vestry; he desireing "so in his life time."

Hearne wrote thus of his friend Mr. Cherry, in a letter (which however he never sent) to sir Philip Sydenham, Novemb. 1713:

"Since my last, I have lost the very best friend I had in the "world, Mr. Francis Cherry, of Shottesbrooke, at whose expences "I was educated both at schoole and in the university, and I was "likewise for some time instructed by himself (and by Mr. Dod-"well) in his own house. He died of an ulcer in the kidneys, at-"tended with a coma or lethargick distemper, in the 48th year of "his age, on Sept. 23d last. He had ordered his funeral, in a "letter to his good lady, written some time before, without date. "He desired to be buried privately, that none should be invited to "his funeral; to be carried to his grave by four of the poorest "of her tenants, assigning them a gratuity; to have no atchieve-"ments, escutcheons, or pall; to be buried in the church-yard "of Shottesbrooke, near the vault (which is in the church) "where his father lyeth, (by word of mouth, as near as could be "to that part of the chancel where Mr. Dodwell lyeth, which "fell out to be the same place). All which was performed on "the 25th of the same month, at 10 clock in the evening. He "farther ordered to have a brick work of two or three foot in "height raised over him, and a plain black marble laid upon it, "without any arms, name, or other inscription, but this which "followeth:

HIC · IACET · PECCATORVM · MAXIMVS
ANNO · DOM · MDCC . . .

"The year to be inserted. Thus this excellent gentleman,

Oct. 2. Mr. Bagford informs me, that the list of authors that have written in particular of any parts of Britain, (which is prefixed to Dr. Gibson's Camden,) was drawn up by himself, and that he was promised three guineas for his pains, but never had it.

Milk, hot from the cow, three ale pints for a half-penny in summer, and one ale quart for a half-penny in winter, when Stowe was a youth. He fetched many a half-penny-worth at that rate. *Survey*, 118.

Oct. 11. The following inscription (in honour of the royal oak, whereof very little now remains, surrounded with a wall,) communicated to me by Mr. Lake:

Fœliciss. Arborē, quam in Asylū Potentiss. Regis Car. 2di Deus op. max. per Quem Reges regnant, hic crescere voluit, tam in perpetuam rei tantæ memoriā, quam in specimen firmæ in Reges fidei, muro cinctam posteris commendant

Basilius et Jana Fitzherbert.

Quercus Amica Jovi.

Oct. 12. Lord chief justice Holt would always, when he began a discourse, or any story, have these words, "Look ye, look ye!" using them even in his charges to the grand jury.

One Mr. Crowley, vicar of St. Giles's,[1] Cripplegate,

"who was one of the most learned, modest, humble, and virtuous "persons that I had ever the honour to be acquainted with."

Mr. Cherry married the daughter of John Finch, esq. of White Waltham, Berks. xlvij. 180.

[1] Crowley was not only a printer, but a writer, of books, some of which are very curious. See a list of his works in Tanner's *Bibliotheca Britannico-Hibernica*, and in the *Athenæ*, vol. i. p

(where he lyes interred,) was a printer, and printed several good books in English, and particularly Wickliffe's Prologue to his Translation of the Bible, and Pierce Ploughman. He was at Francfort, whither he went in queen Marie's days, and from whence he returned in queen Elizabeth's time, he being one of those at Francfort that dissented about the Common Prayer. See the *Troubles of Francfort*. In the same church lyes interred John Fox, the martyrologist: and over him is a monument to the memory of John Speed, who lyes buried in the same church. Also here is buried John Glover, the herald, and Richard Smith, that made the famous collection of books. And 'tis

543, &c. We are indebted to him for the first edition of that excellent satire, *Pierce Ploughman*, (of which see more hereafter,) and for a translatien of the Psalter into English metre, which he printed in 1549. One of his scarcest volumes contains "one and "thirty epigrams, wherein are briefly touched so many abuses "that may and ought to be put away," printed in 12mo. 1550. I give one of these, for the sake of adding a note written by the very Richard Smith mentioned in the same passage with Crowley.

BAWDS.

The bawds of the stews be turned al out;
But some think they inhabit al England throughout.
In taverns and typling houses many might be found,
If officers would make serch, but as they are bound.
Well, let them take heed, I wyl say no more,
But when God revengeth, he punisheth sore.

In 1546 was printed "A proclamation (dated April 13° anno "37° Hen. 8) to avoyd the abhominable place cald the stewes. "Prohibiting also all bear-bayting on that side London bridge." Mr. Smith had a copy of this proclamation, on which he wrote, "These abhominable stew-houses were kept in Southwark by "bawds, and knowne, being whited houses, painted with signes "on the front to know them. These bawdy houses were toller-"ated, and had lawes and orders made for the stew-holders to "observe, which are extant. By this proclamation not only the "stewes themselves were put downe, but also all beare-bayting "on that side the bridg was forbidden, which might be an occa-"sion of resort to those places."

said that Oliver Cromwell was married in this church. And likewise here is buried the famous John Milton.

Oct. 19. I am informed that Verstegan writ and printed a dedication to king James the 1st of his Restitution of decayed Intelligence, and that 'twas sent over into England, but suppressed, he having, as it seems, said some things of the said king which were looked upon as abuse. This I had from Mr. Bagford, who hath been very inquisitive after it, but hath not yet met with it. A Cornish gentleman told Mr. Bagford, that one Druxells, a Roman catholick, writ against Verstegan, but he hath not yet seen it.

Nov. 20. There is one Nath. Crowch, a bookseller, living in London, who hath printed many books in octavo, under the name of Richard Burton, and sometimes R. B. (and some call him Robert Burton,) but he is really the collector of the books himself, they being stollen from other books, and he puts the name of Burton to them, because his mother's name is Burton.[1]

[1] These twelve-penny compilations by R. B. alias Nathaniel Crowch, have of late years produced very extravagant and unaccountable prices. The books are chiefly taken from Baker's *Chronicle*, Wanley's *Wonders of the Little World*, Reynolds's *God's Revenge against Murder*, and other works of a similar nature; and although as historical documents these plagiarisms were comparatively worthless, still the design and execution were undoubtedly commendable; since, besides that the abridgements were executed with no common degree of cleverness, the introduction of this new species of chap-book superseded, in a great measure, the licentious and profane publications which the lower and middling classes had before been accustomed to. It is curious to see with what industry and success Crowch pursued his speculation; and the reader will find in the Appendix (No. VIII.) a list of Burtoniana, which, it is supposed, is the most perfect catalogue yet published.

Nov. 27. Mr. Tompion, of London, one of the most eminent persons for making clocks and watches that have been produced in the last age, dyed last week. Indeed he was the most famous and most skillfull person at this art in the whole world, and first of all brought watches to any thing of perfection. He was originally a blacksmith, but a gentleman imploying him to mend his clock, he did it extraordinary well, and told the gentleman that he believed he could make such another himself. Accordingly he did so, and this was his first beginning, he living then in Buckinghamshire. He afterwards got a great name, lived in London, was acquainted with the famous Dr. Hooke, grew rich, and lived to a great age. He had a strange working head, and was well seen in mathematicks.

Mr. Bagford tells me, that Caxton printed Chaucer's Fragments, in 4to. without date, which are not taken into his edition of the Tales. This is now in the hands of the bishop of Ely, who had it of Mr. Bagford. Dr. Tanner hath seen this book; and 'tis certainly a treasure.

King Henry VIIIth hath an act for reading of the scriptures, in which also Chaucer's Canterbury Tales, and Gower De Amore, are allowed to be read by the common people, and likewise the Legenda Aurea. This act is to be met with in some editions of the Acts, and particularly in the editions of his time, one of which we have in Bodley.

Reine Wulph, as Mr. Bagford informs, was the first that began and collected materials for the Chronicle that goes under the name of Hollinshead. He likewise says, that one Mr. Bolton was author of Nero

Cæsar, which is an excellent thing. See a book called *The Surfeit*, which is extraordinary rare.[1]

Dec. 28. On the west side of the town of Wallingford stood the castle, whereof there are now no remains, excepting a very small part in the bottom, which they style the dungeon, being used as a gaol sometimes. But the kepe of the castel is still in being, and is very high, and is encompassed with a large ditch, tho' now pretty much filled up, as are the other works. I was at the top of the kepe, and afterwards talking with Mr. Wiggins, and commending to him the situation of the place, he was pleased to tell me that he lived in the same house where he lives now (being the sign of the Lamb[2]) at the late revolution, and that the prince of Orange and duke Schomberg, &c. dined at his house as they came from Abingdon, in their way to London, whither the prince was then going to take possession of the crown. He said, that

[1] I have inserted these passages from a respect to the memory of John Bagford, who, without education, and assisted only by strong natural parts, and an ardent love of books, (in the search after which he was indefatigable,) contributed much to the advancement of learning, by preserving from destruction many of the most valuable relicks of early literature now extant. He collected for lord Oxford and the bishop of Ely, whose libraries owe some of their greatest treasures to his judgment and perseverance. The volume of Chaucer's minor pieces here mentioned is at Cambridge, in bishop More's collection, and has been fully noticed by Dibdin in his edition of Herbert's Ames, vol. i. p. 306, &c. I know not whether I was not also induced to retain Bagford's literary information, as an excuse for giving some account of one of the most curious, as well as one of the scarcest, little volumes in our language, which will be found in the Appendix, No. IX.

[2] Sylvanus Wiggins was the landlord of the inn known by this sign, and still existing. He had been a great traveller, and discoursed much with T. H. on the subject of antiquities.

the prince being in some fear at that time of king James's army, and being under apprehension that the people would not stand firm to him, he consulted with duke Schomberg about a sufficient place of security, provided there should be any opposition, and that upon this the duke surveyed this place, particularly the kepe, very nicely, and afterwards reported to his highness, and assured him, that he knew no place in the world better situated than Wallingford for a defence, and that in twenty-four hours he could make this place so strong as to hold out against a good force for some time, and that in three weeks time he could render it altogether impregnable, so as no army whatsoever should be able to take it, at least not without a vast loss, and a great deal of time spent in a siege. But they afterwards found that there was no manner of occasion for any such an attempt.

1713-14. *Jan.* 8. Before the knowledge of printing-ink and of paper, they writ upon leaves of date-trees, and such like, whereof to this day the words leafe or leaves of books took original. Paper from papyrus, whereof they then made paper, or from the pap of rotten linnen, whereof it is now made. Cart from Cartago, where it was first brought to perfection.

The first silk stockings made in England in the 2d year of queen Elizabeth. Queen Elizabeth then wore the first pair here made. Before she wore stockings of cloth, and so did former kings.[1]

Jan. 11. Mr. Eyre hath just printed a sermon in

[1] See Appendix No. X. for a very curious extract relative to the fashions, from one of Henry Peacham's rarest tracts.

quarto, at the Theater, upon the funeral of Charles Fox, esq. Dr. Charlett shewed it me yesterday, and said, that there were not above thirty printed.[1]

[2] Gualterus Dannistonus Scotus
Archibaldo Pitcarnio Medico Scoto.[3]
S. D.

Obstupui cum Te lugubri veste viderem,
Cui semper risus et placuere sales.
Cynthius admonuit *Jacobum* abesse *Stuartum*,
Sed reditum spondit *Juppiter* Ipse citum.

1mo Maij, 1713.

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[1] It was on 1 Corinth. xv. 55.

[2] The following lines are printed on a loose paper, and inserted by Hearne in this part of his volume. The James Stuart, whose decease occasions Dr. Pitcairne's mournful habiliment, was sir James Stuart, the queen's advocate, who died about this time. The allusion to the restoration of another James Stuart is too obvious to require explanation.

[3] Archibald Pitcairne, born at Edinburgh, Dec. 25, 1652, received his school education at Dalkeith, and in 1668 entered of the university of Edinburgh. His first destination was the church, but disliking the study of divinity, he betook himself to that of civil law, and being compelled to travel for his health, already much impaired by severe application, went to Paris, where, mixing with the medical students, he attended their lectures, and visited the hospitals. His presence being required by his father in Scotland, he devoted himself to mathematics, and being now well qualified for two out of the three professions, finally decided upon that of medicine. In order to perfect himself entirely, he again repaired to Paris, and after the most diligent attention to the object of his pursuit, returned and commenced practice in Edinburgh, where he was chosen member of the colleges of Physicians and surgeons. He was a violent partizan of the exiled family, and on that account deprived of promotion at home, which induced him, in 1692, to accept an invitation from the university of Leyden to become their professor of physic. He remained at Leyden rather more than twelve months, and returning to Scotland in order to marry the daugh-

March 23. Richard Steel, esq. member of parliament, was on Thursday last, about 12 o'clock at night, expelled the house of commons for a roguish pamphlett called *The Crisis*, and for several other pamphletts, in which he hath abused the queen, &c. This Steel was formerly of Christ Church in Oxford, and afterwards of Merton college. He was a rakish, wild, drunken spark; but he got a good reputation by publishing a paper that came out daily, called *The Tatler*, and by another called *The Spectator*; but the most ingenious of these papers were written by Mr. Addison, and Dr. Swift, as 'tis reported. And when these

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ter of sir Archibald Stephenson, would probably have returned thither, had not his wife's parents objected to the separation from their child. He then settled at Edinburgh, and published several tracts on subjects connected with his profession, which he practised with great success to the time of his death: this occurred in October, 1713. Pitcairne was more known after his decease from his small pieces of Latin poetry, which were collected by Ruddiman, and printed, with some few by other Scotsmen, in 1727. Of one of these, that *Ad Robertum Lindesium*, a curious story is told, for the benefit of the lovers of the marvellous. Mr. Lindesey, who was an early and intimate friend of Pitcairne's, reading with him, when very young, the well-known story of the two Platonic philosophers, who promised one another, that whoever died first should return a visit to his surviving companion, entered into the same engagement with him. Some years after, Pitcairne, at his father's house in Fife, dreamed one morning that Lindesey, who was then at Paris, came to him and told him that he was not dead, as was commonly reported, but still alive, and in a very agreeable place, whither, as yet, he could not carry him. By the course of the post, news came of Lindesey's death, which happened very suddenly the morning of the dream. The poem commences,

Lindesi, stygias jamdudum vecte per undas.

It may be added, that Walter Danniston was a country schoolmaster, celebrated for his poetical vein. Many indeed of the pieces ascribed to Pitcairne are suspected to have been really written by his friend Danniston.

two had left him, he appeared to be a mean, heavy, weak writer, as is sufficiently demonstrated in his papers called *The Guardian*, *The Englishman*, and *The Lover*. He now writes for bread, being involved in debt.

April 30. Memorandum. That whereas my edition of Leland's Itinerary, in 9 vols. was sold to subscribers for 37 shillings the small paper, and 45 shillings the large paper, they now go at a prodigious price, *viz.* at 10 or 12 guineas. Mr. Clements, bookseller in Oxford, bought Mr. Hinton of Corpus's copy (he being a subscriber for large paper) for five guineas, and immediately sold it to another bookseller at London for eight guineas, who gave him many thanks for his bargain, it being said that he was to have twelve guineas of another for them.[1]

June 5. On Monday, May 24, died his grace Henry Somerset, the duke of Beaufort, in the 31st year of his age, and is much lamented, being a gentleman of very great probity. He was of a comely personage, of extraordinary good nature, and had great interest in most if not all the counties of England. He was thrice married, his third lady yet living. He hath left issue two sons by his second lady, the eldest

[1] At two subsequent periods, Hearne makes the following memoranda: Sept. 24, 1724. I paid Mr. Samuel Wilmot, of Oxford, bookseller, twenty guineas, or one and twenty pounds, for a compleat set of my edition of Leland's *Itinerary*, in nine volumes, and his *Collectanea*, in six volumes. The set belonged to Dr. Charlett. He would not abate a penny. I bought these books for Mr. Vansittart, of Shottesbrooke, in Berks. Oct. 22. Telling Mr. Edward Prideaux Gwyn what Mr. Vansittart lately gave for Leland's *Itin* and *Coll. viz* twenty guineas, he said they were cheap, being now worth much more.

whereof is about seven years of age. He died of an inflamation, occasioned by drinking small-bear in a long journey which he rid in one day.

June 7. There is just come out, *The History of the Sufferings of the Clergy*, by John Walker, M.A. formerly fellow of Exeter college. 'Tis a folio book of about 150 sheets, and is by way of answer to the 9th chapter of Dr. Calamy's Abridgment of Mr. Baxter's Life. 'Tis a very injudicious mean performance, and I am very sorry the materials had not fallen into the hands of a more able person. Some people say that Watts, of St. John's, that poor, injudicious, weak person, had a great hand in it; and like enough, for 'tis done much in the same loose, hasty, inconsiderate way of writing that he uses. A man of parts and skill would have reduced the whole to an 8vo. volume, and have made much more pertinent and more useful remarks. There are many things in it, which instead of clearing the clergy, reflect very much upon them, and are to their disgrace. For the collector acquaints us, that some were notorious for drinking, which however true (*as I believe it to be false*) yet should not have been noted. Things of this nature should have been concealed. A wise man would have passed over such accidents, as infirmities of humane nature, and confined himself purely to the virtues of the clergy, which were certainly much greater than their vices.

June 8. Memorandum. That the book called *Nero Cæsar*, printed in a pretty big character. in a small folio, was written by Mr. Bolton, as is noted by Mr. Webb in his Vindication of Stone Henge against Dr. Charleton. He is the same who collected notes about the life of Hen. IId. which are remitted into the His-

tory of Great Britain, by Jo. Speed, as is noted by Ant. à Wood, who calls him Edmund Bolton. He also hath a letter extant to Mr. Camden, published by Dr. Smith, page 188 of G. Camdeni et illustriorum Virorum Epp. The said Life of Nero is very well written. There is great variety of learning in it, managed with very much judgment. The copy I have, hath vacant spaces left for a great many coyns, which were designed to be added, and perhaps they were added in some copies.[1]

[1] I have since got another copy, in which are all the coyns, excepting one or two. T. H. Of this valuable book there are two editions, one in 1623. Nero Cæsar, or Monarchie depraued. An historical worke. Dedicated with leaue, to the duke of Buckingham, lord admiral. A. D. MDCXXIII. This on an engraved title by F. Delaram.* Then follows a printed title-page, similar

* The argvments of the severall pictures in the frontispice.

I On horseback NERO mounted, crown'd with bayes,
(Therein a CÆSAR) on the top displayes
(Therein no CÆSAR) triumphes far beneath
The maiestie of his imperiall wreath:
In th' one hand song, and vizard for the stage,
All ciuill men's delights, which were his rage.
That amphitheater, and scene belowe,
The places of his mad ambition showe.
II. A night-piece here, starre-witnessed containes
His mother's hard hap to escape sea-snares,
And perish, murther'd in her house, on land,
By other's service but by his command.
III. In the next ouall frame BVNDVCA pleads,
To her bold Britanes, nor the fierce drends
Of ROME supreamacie, but armes in furie takes,
IV. And ROMAN LONDON heaps of ashes makes,
In part of that round vengeance which shee meant
To NERO'S party here, and fate preuent.
V. ROME'S selfe burnes after this, through NERO's crime,
Here marshald first for honour, not for time.
The tyrant for his pleasure fires his seat:
His sports so dire, his tragick deeds how great?
His wife POPPÆA, with a kick hee slew,

June 26. I do not regard the ridicule of buffoons and jack-puddings. Sir William Dugdale being once

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to the former, only with this addition, "By the translator of "Lvcivs Florvs. London: Printed by T. S. for Thomas Walkley, "at Britaines Bursse. 1624."

The second edition was in 1627. Nero Cæsar, or Monarchie depraued. An Historical worke. Dedicated to the D. of Bvckingham, L. Admirall. Whereunto, beside other things, is now newly added, the author's private account to K. James, concerning the same, together with a parallel of places in Polybivs and Florvs. Opening ye way of best profit in historie, to Mr. Endymion Porter heretofore, and now to all. By the Translatour of L. Florvs. London, MDCXXVII. This "private account" is the original dedication, or epistle, to king James, to whom the manuscript had been presented in January, 1622. He signs himself PHILONACTOPHIL, as he had before done in a translation of Florus, first printed in 12mo. without date, but about 1618, and again in 1636. Of Bolton a tolerably copious account will be found in the Gen. Dictionary, and the Biogr. Britannica. His *Hypercritica*, which contains some pertinent and sensible remarks upon historians and poets, was printed by Dr. A. Hall, at the end of Nic. Trivet, Oxon, 1722, and has since been given, in a much improved form, by Mr. Haslewood, in his Collection of Ancient Critical Essays upon English Poets, 1815, 4to.

Hearne has transcribed several passages from Nero Cæsar, some of which are now given.

He (Bolton) observes, (p. 48,) that the friends of Agrippina, mother to Nero, and whom he had caused to be murthered, took all proper opportunities to shew their disgust, and that amongst

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VI. And deifies her dead, a goddesse new:
The herse, the peacock, and his song, a signe
That NERO made her, all hee could, diuine.
VII. The render of TIRIDATES bought deare,
Hee maketh like a conquest to appeare.
His reigne's chiefe points thus in the front exprest,
VIII. The last space showes his end, and that is best:
For monarchie in him did suffer so,
As well deseru'd his greater shame and woe.

I conjecture that these lines appeared with the second edition only: because although the same plate was used for the title to both editions, the second has the references of I. II. III. &c. added, which do not appear on the earlier impressions.

at dinner at Magd. college, and talking very seriously about some antiquities, (as he thought he might pro-

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other methods of shewing their indignation, they hung about the neck of one of Nero's statues a leathern sack to upbraid his parricide, the punishment whereof (in the ancient lawes of Rome) was to be trussed into such a male, with a cocke, a dogge, and a viper, and so to be thrown all four together quicke into Tyber.

Page 50. As for her (Agrippina's) learned commentaries which she left written, touching the fortunes of her house, they are almost utterly lost, saving only as Plinie the elder and Cornelius Tacitus have cited out of them a fragment or two, which are their only remains (our misfortune more than hers) for any thing knowne to mee to the contrarie.

Ibid. So the old text of the twelve tables, wherein it was commanded that no man should plaine or polish the wood used for the burning of bodies, seemes not in her case infringed

Page 61. The estimation of a victorie (in the Olympian games) was great above all beliefe, when Cicero (nor that overreachingly) hath left it written in one of his orations, that to have been declared best, though but at leaping, wrestling, or the like exercises of manhood in those publicke and generall trials, was held a matter of as much glory as it was at Rome to ride in triumph. A thing never granted there but for subduing kings and nations in set battle, with the slaughter of at least five thousand armed enemies. Neither came they to be received into the cities of whence they were, but with admirable preparations and celebrities upon their returne, as it well appeares in Vitruvius, but infinitely better in the prince of lyrick poets Pindarus.

Bolton also diligently writ the Life of Tiberius. So himself at p. 82.

Page 90. The Britains a brave people, and easily fashionable to the noblest arts. In page 93 he observes, that they were a noble and imitating people, and that they had the life of the Latin tongue.

Page 96 he observes, that the greatest magistrate amongst the Romans, during his whole time abroad, might receive nothing of cost but *hay, fower beds, and wood for fireing*, towards his provisions; and Cicero glories that hee took not all them neither, when he was proconsul in Cilicia.

Page 98. Seneca had about two hundred and fifty thousand pounds sterling at use in Britain, the loan whereof had been thrust upon the Britains, whether they would or no.

Page 99. One and the same woman being in Tacitus, Boodicea.

perly do amongst scholars,) one of the company (who was in orders) laughed at and made a jest of what he said. Sir William took no other notice of this, only asked him, *Sir, are you a clergyman?*

The queen hath issued a proclamation, offering a reward of five thousand pounds to any one that shall take the pretender (as they stile the prince of Wales).

June 28. The commons have thanked the queen for her offer of 5000 libs. for taking the pretender, and they offer as an addition 100,000 libs. more.

July 19. Sir Thomas Hanmer, speaker of the house of commons, was at the publick library between five and six of the clock on Saturday last (July 16th) with the bishop of Bristol (Dr. Smalrich) and another gentleman. They only walked about the library and round the gallery, without seeing anything curious. This sir Thomas Hanmer was formerly of Christ Church, (I think gentleman commoner,) and he afterwards married the dutchess of Grafton, who was a great deal older than himself. She is still living, and was once a beautifull woman. Several people were supposed to have had the use of her body, after the death of the

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Bovdicea, and Voadica; who is in Dio, Bovndvica; and perhaps in Camden's British Monies, Bodvo.

Page 114. Bunduca, the head and life of these revolted Britanns, came forth in state, attended with the peers and chiefes. Her bodie cloathed in a deep and full gathered garment, embroidred with divers colours all over; about her necke a chaine of great wreathed lincks of gold; her shoulders sustained upon them a military cloake, or a thicke wrought mantle, buttond before, her goodlie tresses flowing in length downe her backe, served for a cover or a golden vaile to all.

Page 250. The East Indian trade a terrible drain of treasure even in those dayes. More than three hundred thousand libs. sterling consumed every year from Rome in the Indies.

duke of Grafton, (who was a rebell to king James the IId. and died in rebellion,) before Hanmer married her. Upon the marriage Hanmer was much laughed at as *a youngster*. He is a personable man, and was one of the handsomest youths that hath been seen; but his understanding is indeed none of the best. He is withall a man of a sneaking temper, and hath not the least spirit of generosity in him.

July 21. Last Monday morning (July 19) was a convocation, when the chancellor of Oxford gave up his right of putting in a principal of Glouc. hall, which is now become a college, by the name of Worcester college. Yet he is to put in a head of the college, who is to be called provost.

Aug. 1. Yesterday we were surprized with the news of the queen's being dead of an apoplexy. This story was industriously spread.

Aug. 3. On Sunday morning (Aug. 1st) died queen Anne, about seven o'clock. She had been taken ill on Friday immediately before. Her distemper an apoplexy, or, as some say, only convulsions. She was somewhat recovered, and then made Shrewsbury lord treasurer. On Sunday last, in the afternoon, George Lewis, elector of Brunswick, was proclaimed in London king of Great Britain, France, and Ireland, by virtue of an act of parliament, by which those that are much nearer to the crown by bloud are excluded. Queen Anne died in the 13th year of her reign, and in the 50th year of her age, being born Febr. 6th, 1664.

Aug. 4. This day, at two o'clock, the said elector of Brunswick (who is in the fifty-fifth year of his age,

being born May 28th, 1660) was proclaimed in Oxford. The vice-chancellor, and doctors, and masters met in the convocation house, and from thence went to St. Mary's, to attend at the solemnity. There was but a small appearance of doctors and masters that went from the convocation house. I stood in the Bodleian gallery, where I observed them. Dr. Hudson was amongst them, and all the heads of houses in town. But there were a great many more doctors and masters at St. Marie's, where a scaffold was erected for them.

Aug. 5. The illumination and rejoicing in Oxford was very little last night. The proclamation was published at Abbingdon also yesterday, but there was little appearance.

A letter having been put into the mayor of Oxford's hands before he published the proclamation, cautioning him against proclaiming king George, and advising him to proclaim the pretender by the name of king James III. the said mayor, notwithstanding, proclaimed king George, and yesterday our vice-chancellor, and heads, and proctors, agreed to a reward of an hundred pounds to be paid to any one that should discover the author or authors of the letter;[1] and the order for the same being printed, I have inserted a copy of it here.

" *At a general meeting of the vice-chancellor, heads* " *of houses, and proctors of the university of Oxford, at*

[1] This letter is referred to by all our historians, but I do not remember to have seen it given at length by any. Rapin quotes a few words; Smollet, ridiculously enough, considers it as "the " production of some lunatic," or a weak contrivance to fix an odium on the university. History, ed. 1759, x. 156.

"*the Apodyterium of the Convocation House, on Wed-*
"*nesday, Aug.* 4, 1714.

"Whereas a letter directed to Mr. Mayor of the "city of Oxford, containing treasonable matters, was "delivered at his house on Monday night last, betwixt "nine and ten of the clock, by a person in an open-"sleeved gown, and in a cinnamon-coloured coat, as "yet unknown; which letter has been communicated "to Mr. Vice-chancellor by the said mayor: if any "one will discover the author or authors of the said "letter, or the person who delivered it, so as he or "they may be brought to justice, he shall have a re-"ward of one hundred pounds, to be paid him forth-"with by Mr. Vice-chancellor.

"BERNARD GARDINER, Vice-chancellor."

The letter to which the vice-chancellor's programma refers.

Oxon, August 2nd, 1714.

Mr. Mayor,

If you are so honest a man as to prefer your duty and allegiance to your lawfull sovereign before the fear of danger, you will not need this caution, which comes from your friends to warn you, if you should receive an order to proclaim Hannover, not to comply with it. For the hand of God is now at work to set things upon a right foot, and in a few days you will find wonderfull changes, which if you are wise enough to foresee, you will obtain grace and favour from the hands of his sacred majestie king James, by proclaiming him voluntarily, which otherwise you will be forced to do with disgrace. If you have not the courage to do this, at least for your own safety delay proclaiming Hannover as long as you can, under pretense of sickness, or some other reason. For you

cannot do it without certain hazard of your life, be you ever so well guarded. I, who am but secretary to the rest, having a particular friendship for you, and an opinion of your honesty and good inclinations to his majestie's service, have prevailed with them to let me give you this warning. If you would know who the rest are, our name is

LEGION, *and we are many.*[1]

This note shall be your sufficient warrant in times to come for proclaiming his majestie king James, and if this does not satisfie you. upon your first publick notice we will do it in person.

For Mr. Broadwater, mayor of the city of Oxford, these.

Aug. 10. The highest civil honour of the English abbats, that some were selected to be barons in parliament, and called to be assistants to the king in his great council. In Henry IIId's time (before whose time we have no account of the summons to parliament) all abbats and priors of quality were summoned. But afterwards they were limited by the king, and at

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[1] Upon the death of queen Anne, Ormond, Atterbury, and lord Marshal, held a private consultation together, in which Atterbury desired the latter to go out immediately and proclaim the pretender in form. Ormond, who was more afraid of consequences, desired to communicate it first to the council.—" Damn it, sir," said Atterbury, in a great heat, (for he did not value swearing,) " you very well know that things have not been concerted enough " for that yet, and that we have not a moment to lose." Indeed, it was the only thing they could have done; such a bold step would have made people believe that they were stronger than they really were; and might have taken strangely. The late king, I am fully persuaded, would not have stirred a foot, if there had been a strong opposition: indeed the family did not expect this crown; at least nobody in it but the old princess Sophia. *Anecdote by Francis Lockier, dean of Peterborough*, Spence's Anecd. 1820, 8vo. p. 73.

length reduced only to 29, none of which held of mean lords by franke almonage, but all of the king in capite per baroniam, having an intire baronie, to which knight's fees at least did belong.

Sir E. Coke (*Instit.* part iv. fol. 44.) remarks that there were xxix lords of parliament of the abbats and priors that held of the king per baroniam, &c. and king Hen. VIII. upon the dissolution, promised that he would create an equal number of nobles, tho' he failed, as he did in what he promised, that all the lands and revenues should be imployed to the good of the kingdom.

The mitred abbats[1] sate all in the house of lords, and voted there. They held of the king in capite per baroniam, their endowment being at least an intire barony, which consisted of thirteen knight's fees.

Besides the 29 abbies, there were four nunneries, Shaftsbury, Barkin in Essex, St. Mary's Winchester, and Wilton, which held of the king by an intire barony, but the abbesses were not summoned to parliament, upon the score of their sex. However, they had writs directed to them, *ad habendum servitium suum*, that is, to send their quota of soldiers into the field, in proportion to their knight's fees.

A knight's fee[2] so much land as in those days was accounted a sufficient living for a knight, and that

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[1] Collier's Eccl. Hist. vol. ii. p. 164.

[2] Dr. Cowell's *Interpreter*, voc. *Chivalry*. I think it is not generally known that the first really-improved edition of this very useful book is in folio, Lond. 1701. This was superintended by bishop Kennett, who made many additions, and wrote the preface. I learn this from a manuscript note of bishop Tanner's, in his own copy, which was given him by the editor, and is now in the Bodleian. It has a great number of valuable notes by Tanner in MS. which have been transcribed by Mr. Ellis into a copy of the same edition in the British Museum.

was 680 acres, as some hold, or as others 800, or 15 libs. per an. *Camb. Brit.* Sir Tho. Smith saith, census equestris is 40 libs. revenue in free lands.

The great councils[1] (most known by the name of parliaments) anciently consisted of three degrees or orders of men; *viz.* the lords spiritual, *i. e.* the two archbishops, all the bishops, most of the abbats, and some priors; and of the lords temporal, *viz.* the earls and greater barons; all which had summons by special writs from the king, directed to each of them respectively, and represented all that held lands of them. Of which two orders or degrees, the upper house, usually called the house of peers, consisted. The third degree, which made the house of commons, being the king's tenants by military service in capite, and commonly called the lesser barons, who also then represented those of the commonalty which held of them. The first summons in the 49th of Hen. III. yet not by his authority or directions, notwithstanding issued out in his name.

Aug. 24. Last week died Mr. Robert Ferguson, the Scotch-man, in an old age. He was famous for being ingaged in most plots. He died poor and very penitent. He was a bold resolute man, and had good parts and some learning.

Sept. 25. On Monday last (Sept. 20th) king George (as he is styled) with his son, (who is in the 31st year of his age, and is called prince of Wales, he having been so created,) entered London, and came to the palace of St. James's, attended with several thousands. It was observed that the Duke of Marl-

[1] Pref. to sir W. Dugdale's *Summons to Parliament.*

borough was more huzza'd, upon this occasion, than king George, and that the acclamation, *God save the duke of Marlborough!* was more frequently repeated than *God save the king!* In the evening the illuminations and bonfires were not many. King George hath begun to change all the ministers, and to put in the *whiggs*, every post bringing us news of this alteration, to the grievous mortification of that party called *tories*. The duke of Marlborough is made captain general of all the forces in room of the duke of Ormond, not to mention the other great changes. But the tories must thank themselves for all this, they having acted whilst in power very unworthily, and instead of preferring worthy scholars and truly honest men, they put in the quite contrary, and indeed behaved themselves with very little courage or integrity. I am sorry to write this; but 'tis too notorious, and they therefore very deservedly suffer now. They have acted contrary to their principles, and must therefore exspect to smart. But the whiggs, as they have professed bad principles, so they have acted accordingly, not in the least receding from what they have laid down as principles. 'Tis to be hoped the tories may now at last see their folly, and may resolve to act steddily and uniformly, and to provide for, and take care of, one another, and with true courage and resolution endeavour to retrieve credit and reputation by practising those doctrines which will make for the service of the king,[1] and of the whole nation, and not suffer those enemies the whiggs utterly to ruin their country, as they have done almost already.

The first knight that king George made is one

[1] King James, provided they will acknowledge him. T. H.

Vanburgh, a silly fellow, who is the architect at Woodstock.

Oct. 4. The first preferment cardinal Wolsey had was a postmaster's place between York and Edinborough. Mr. Bagford had this out of an old council book.

Cardinal Wolsey's Diary was burnt by a foolish person, upon a very silly occasion.

Memorand. That Mr. Rich. Smith's rare and curious collection of books was began first by Mr. Humphrey Dyson, a publick notary, living in the Poultry. They came to Mr. Smith by marriage. This is the same Humphrey Dyson that assisted Howes in his continuation of Stowe's Survey of London, ed. folio.[1]

Oct. 20. This being the day appointed for king George's coronation, sir Constantine Phipps, kt. (lately lord chancellor of Ireland, and turned out by the said

[1] In another place, vol. lv. p. 67, Sept. 4, 1715, Hearne says: Mr. Richard Smith's Catalogue that is printed contains a very noble and very extraordinary collection of books. It was begun first in the time of king Hen. VIII. and comeing to Mr. Smith, he was so very diligent and exact in continuing and improving, that hardly anything curious escaped him. He had made the best collection that possibly he could of Erasmus's works, which is thus mentioned in his Catalogue, p. 3. *Erasmi* (*Des.*) opera omnia (exceptis versionibus suis variorum opusculorum SS. Chrysostomi, Basilii, Athanasii, et Origenis) in 94 voluminibus, quorum 7 in folio, 28 in quarto, et 60 in octavo, 12 et 24. Notandum est, in hac collectione tam magna fuit quam exquisita cura possessoris R. S. quod non minus quam viginti tractatus varii ejusdem auctoris inveniuntur, qui in editione operum ipsius in 9 tom. in folio non comprehenduntur. Before Erasmus's edition of St. Jerome he put notes, under his own hand, of the various editions of St. Jerome.

king George) had the honour of the degree of doctor in the civil law conferred on him, in a very full convocation, at nine of the clock, being presented by Mr. Trapp, lately his chaplain, who made a speech setting forth his great virtues, as well as eloquence and skill both in the civil as well as common law upon this occasion.

Oct. 21. The rejoicings last night in Oxford were very little. Nor did any person, that I know of, drink king George's health, but mentioned him with ridicule. The illuminations and bonfires were very poor and mean.

Oct. 28. A minister, one Acres, minister of Blewberry, in Berks, preaching last Sunday, in London, against queen Anne, the auditors pulled him out of his pulpit. He hath printed his sermon. 'Tis wretched stuff, in commendation of usurpers, for which he deserved to be mobbed as he was.

Nov. 2. Dr. Charlett says he hath got the sermon of Mr. Howe's, (late fellow of Trinity college,) preached at Christ Church before king Charles 1st, and printed in red letters, which sermon the doctor says cost him five shillings, and adds, that there were only thirty printed.

Nov. 4. Dr. Radcliffe died on Monday last (Nov 1,) of an apoplexy. He was at church on the Sunday, and found himself ill there. He felt his pulse, and said that he should die very speedily, and indeed he had some time before said he should not live till the end of the year. He died worth about an hundred and fourty thousand pounds. He hath given

fourty thousand pounds to the university for building an additional library to the Bodleian library, and to furnish it with books, and provide for the librarian. He hath left about five thousand pounds to University college, where he was entered as a member, March 23rd, 1665, being then fifteen years old. He was a Yorkshire man, and his father a plebeian. He had little or no learning, but had a strange sagacity, and was so wonderfully successfull in the practice of physick, that he never had his equal, by which means he got such a vast sum of money.

Nov. 13. King George being lately either at dinner or supper, at a certain noble lord's, one of those present began a health to the confusion of the pretender, at which king George was displeased.

Nov. 18. On Sunday last the prince of Wales (as he is styled) took the sacrament at St. Anne's, Westminster, being administered by Dr. Smalridge, bishop of Bristol. 'Tis said he took it to qualify him as generalissimo of all the forces, the duke of Marlborough being only captain-general.

Nov. 28. OXFORD older than CAMBRIDGE, in the opinion of Harrison, who notes, that in Oxford the hostels or inns appear much older, and that there are many old stone houses which have been halls, and carry tokens of very great antiquity.

BEDELL-HALL[1] was situated between St. Mary hall and Oriel college garden. 'Twas given to Oriel college. St. Mary hall quadrangle was not then above

[1] No date, vol. lii. p. 55.

half as big as it is now. Bedell hall stood partly where the refectory of St. Mary hall is now.

NUNN-HALL was on the west side of Alban hall. They were both united in the beginning of Hen. 7th's reign; before they had different principals. They belonged first to Littlemore nunnery, then they came, with the nunnery, to Card. Wolsey. They were forfeited to Hen. 8th, who gave them to Merton college.

In the first book of Diodorus Siculus there is a particular account of the Ægyptians mourning for their kings. This mourning continued 72 days, and not 80, as in the Latin version. Yet the Bible hath 70 days only, in a round number. 'Twas performed with the greatest solemnity. No sacrifices, nor other acts of that kind, nor the least rejoicing all the time. Two or three hundred went about twice a day, singing mournful verses, and shewing all other demonstrations of sorrow. The last day, the body being brought out, the priests gave a particular and distinct account of his virtues and of his glorious actions, in the presence of many thousands of people, who joyned with acclamations if he were really a good king, but declared the utmost abhorrence and dislike if a bad one. Hence many kings were incited to lead good lives for fear of an ill character after death.

Nov. 30. A young gentleman (being a commoner) of Christ Church came to me in the library last week, and told me that there had been lately dug up near the Devizes in Wiltshire, at a place called *the Green*, several Roman statues, nineteen in number. He had taken rude draughts of all of them, and said some of them were very ancient. He said he could borrow

them, and get them to Oxford, he being born at or near the Devizes. He added that abundance of Roman coyns had been discovered at and near the place where these statues were found, but said there was only one coyn found with them, and that was of Alexander Severus. I know not what to make of this account. Nor can I give any judgment unless I could see the place my self.

Mr. Brokesby, who writ a book that he called Mr. Dodwell's Life, dyed suddenly about a week before the said book came out. This gentleman was a learned and honest man, and a general scholar, but not fit to write the life of that great man. It bears a very mean character, he having had very little information, and his remarks being generally very light and trivial. The catalogue of his books he took from my printed account before Mr. Dodwell's posthumous tract, De Parma Equestri Woodwardiana, which was suppressed here at Oxford by some malicious, silly heads of houses.

1714-15, *Jan.* 23. On Sunday last, Jan. 16, died at Kensington, Robert Nelson, esq. a very learned, religious, and pious gentleman, and a non-juror. He hath several things in print, which have derived upon him very great honour and reputation, particularly his *History of the Fasts and Festivals of the Church.*

March 19. Yesterday, about three o'clock in the afternoon, died of a feaver my great and good friend Mr. John Urry, student of Christ Church. This gentleman was bachelor of arts, and bore arms against Monmouth in the rebellion called Monmouth's rebellion, as several other Oxford scholars did. He was a stout, lusty man, and of admirable principles. His

integrity, and honesty, and loyalty, gained him great honour and respect. He refused the oaths, and died a non-juror. For this reason, tho' he had the degree of A. M. yet he was not presented, the time of tendering the oath of allegiance to William and Mary being then come. He had published proposals for a new edition of Chaucer, which he had almost prepared for the press before he died, and he was like to meet with very great encouragement. On Ash-Wednesday night last, (March 2,) I saw him at an honest man's house, called Franck Harding's, where he and I often used to go. We had fasted all day, and met there on purpose to refresh ourselves. We staid and discoursed together several hours. He had had a cold for a pretty while together, but was then very chearfull and merry. The next day he rid out of town a few miles; but before he went, he left the following note for me, which was delivered at the printing house by a servitour that he imployed:

Nosti quid apud Petronium in litteris majusculis scriptum legitur

CAVE, CAVE, CAVEM.

Dixeris fortè Te reperiri ibi simplicem monitionem posse: at quid si majorem ob cautelam imperatum geminavero?

Apud leguleios regula est, Abundans candela non nocet:

Et comici nostrates candelam reddunt per Tace.

Fide, sed cui Vide.

Mart. 3tio.

It was sealed up in a paper, thus superscribed, "To "Mr. Tho. Hearne, Supr. Bedel of Laws, to be left "for him at the Printing-House, Oxford."

'Twas some time before I knew the hand, but at

last guessing, I compared it with some letters I had by me of his, and concluded it to be Mr. Urry's, notwithstanding somewhat different. On Friday morning therefore, (March 4th,) between eight and nine o'clock, I went to him, but found him in bed. I shewed him the paper, and he did not deny but that 'twas written by himself. I asked him the meaning of it, and whether it might not have some reference to what had passed on Wednesday night, when only he and I and Frank Harding were together. He acknowledged it did refer not only to that, but to all sort of discourse. *For*, says he, *do not you know that they have a mind to hang you if they can, and that you have many enemies who are very ready to do it? Therefore, take care.* I left him, and the next day I went to him again, about two o'clock in the afternoon, about a passage in some notes of Vavasour's that I had received from him, and printed in my notes to Leland's *Collectanea*. I found him at home, packing up some things. He said he was very ill with a cold, but believed 'twould go off. I soon left him, but often heard that his cold continued. But he being a very strong man, he neglected himself, and would not be blouded nor take any prescriptions till 'twas too late. I did not see him again till Thursday last, March 17th, when I called upon him about three quarters after four in the afternoon. His servitor came to the door. I asked him how Mr. Urry did. He said he believed he hardly knew me. I went to the bedside, and asked him how he did. To which Mr. Urry answered, *Very bad*. I said, "I am very "sorry for it." I then asked him whether he knew me. He said, *Know you? Yes, very well.* I asked him my name. He said, *E. N.* I asked him my name again. He said two or three times, *In what language?* So I left him, and concluded him to be

delirious. Something above an hour after, I went to him again, and as soon as he saw me, he said, *Tom Hearne, what do you do here?* I said, I came to see him, and was glad to find that he was much better. I asked him whether I could do any thing for him. He said, *Not at present.* Which were the last words I heard him speak. I went to him again between nine and ten o'clock, but said nothing. I went the next morning, and found that he knew nobody, and so he continued in a languishing condition, when he expired, and was buried at five o'clock this evening in the north side of the nave, or body, of the cathedral church, almost near the north wing of the choir. Besides the college, myself and other intimate friends were at the funeral. He was somewhat above 50 years of age, and had begun an epitaph upon himself, which was found in his pocket soon after his decease, and is as follows:

Justitiæ ac libertatis amans
Licentiam abominatus est.
Famam bonam non adversatus,
Nullam quam malam maluit.
Divitijs et gloriolæ
Quietam mentem prætulit.
Patri patriæ et ecclesiæ matri
Fidelis usque filius,
Extremum ad vitæ spiritum
Perduravit.
Dominum suum ferre, atque
Dura ipsius audire jussa
Non gravatus est, quippe
Hoc numini parere ratus est.
Conservo servire ægre tulit,
At alieno domino nefas
Piaculare duxit.

Nec crimen gravius patrare
Humanum genus potuisse,
Quam datam fidem fallere
Putavit.
Decus esse cum nequîrat
Sodalitati huic regiæ et amplæ,
Dedecus esse studiose vitabat.
At quoad potuit decorare
Ædes ab Aldrichio fundatas;
Ad quas itaque absolvendas
Magnam reiculæ suæ partem
Moriens legavit.
Et quamvis memorabile
Nihil perfecit unquam,
Jussus tamen est aggressus
Opus ultra vires magnum
Chaucerum, nec absolvit
Magno sed ausu excidit.

I have followed my copy, and corrected none of the faults, and yet I think that *piaculare* is superfluous, at least that 'tis improper to joyn it with *nefas*; that for *nequîrat* should be read *nequiret*; and that *voluit*, or some such word, is wanting after *fundatas*.[1]

April 1. Mr. Urry made his epitaph, as 'tis supposed, a little before he kept his bed, he being up one whole night, or at least a good part of one; and perhaps 'twas at that time that he writ the caution to me above mentioned.

April 22. This morning was a total eclipse of the sun. It began after eight o'clock. But the sky being

[1] See Nichols's *Literary Anecdotes*, 8vo. 1812, vol. i. pp. 196, 199.

not clear, the observations that were designed were in a very great measure hindered. There were many papers printed, before it happened, about it. This inserted,[1] is done by Dr. Halley. It was very dark

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[1] *A description of the passage of the shadow of the moon over England, in the total eclipse of the sun, on the 22d day of April* 1715, *in the morning.* A single sheet, engraved by J. Senex, and containing a map of England, Scotland, and a small portion of Ireland, with those places, at which the eclipse would be more or less visible, marked with dark lines. Underneath is the following notice: "The like eclipse having not for many ages "been seen in the southern parts of Great Britain, I thought it "not improper to give the publick an account thereof, that "the suddain darkness, wherein the starrs will be visible about "the sun, may give no surprize to the people, who would, if "unadvertized, be apt to look upon it as ominous, and to inter-"pret it as portending evil to our sovereign lord king George "and his government, which God preserve. Hereby they will "see, that there is nothing in it more than natural, and no more "than the necessary result of the motions of the sun and moon; "and how well those are understood will appear by this eclipse. "According to what has been formerly observed, compared with "our best tables, we conclude the centre of the moon's shade will "be very near the Lizard point, when it is about five min. past "nine at London, and that from thence, in eleven minutes of "time, it will traverse the whole kingdom, passing by Plymouth, "Bristol, Glocester, Daventry, Peterborough, and Boston, near "which it will leave the island: on each side of this tract, for "about 75 miles, the sun will be totally darkened; but for less "and less time, as you are nearer those limits which are repre-"sented in the scheme, passing on the one side near Chester, "Leeds, and York; and on the other by Chichester, Gravesend, "and Harwich. At London we compute the middle to fall at "13 min. past nine in the morning, when 'tis dubious whether "it will be a total eclipse or no, London being so near the "southern limit. The first beginning will be there at seven "min. past eight, and the end at 24 min. past ten. The ovall "figure * shews the space the shadow will take up at the time "of the middle at London, and its center will pass on to the "eastwards, with a velocity of nearly 30 geographical miles in "a min. of time. N. B. The curious are desired to observe it,

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* This is represented by double lines.

when it happened. The birds flocked to the trees as they do at night. Many people used candles in their houses as in the night.

" and especially the duration of total darkness. with all the care " they can: for therby the situation and dimensions of the sha- " dow will be nicely determin'd, and by means therof we may " be enabled to predict the like appearances for the future, to a " greater degree of certainty than can be pretended to at present, " for want of such observations.

" By their humble servant,

" EDMUND HALLEY."

This map is not taken notice of by Gough in his *British Topography*. A similar map, drawn also by Halley, was published by Senex in 1724, and is inserted in Hearne's memoranda for that year, with the following remarks: " May 11, Mond. " This day in the afternoon was a very great eclipse of the sun, " but not total at Oxford, as may appear from Dr. Halley's " scheme here inserted. Nor was the weather at Oxford clear " enough to make observations. In the southern parts of Eng- " land it was totally darkened, as it happened in the month of " April 1715. It began about 40 minutes past five, the middle " was about 36 minutes after six, and the end at about half hour " after seven. The northern limb of the shade entered the king- " dom on the west part near Montgomery, and passed to Leo- " minster, Evesham, Oxford, and so on a little distant to the " southward of London; the shadow at the same time extending " itself southward to Plymouth, Dartmouth, &c. and the center " thereof passing over Pembroke, and so in a direct line to the " isle of Wight, and to Diepe in Normandy. It is remarkable " that May 1st, 2d, and in the forenoon of May the 3d, the weather " was most sultry hot, but in the afternoon of the said May 3d, it " immediately changed, and grew wonderfully cold, and so con- " tinued every morning frosty till the eclipse, but the eclipse " being over, it was sultry hot again, and some time after for " several hours together was very great lightning and thunder, " (but the thunder was not very near Oxford,) beginning about " 10 o'clock in the evening, and continuing, as far as I could " perceive, 'till two in the morning and after."

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